THE INTERNATIONAL SEMINAR REPORTS

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A LETTER FROM THE EDITOR

DEAR READER:

Many of the readers of ENVELOPE SERIES have been asking for this number. "When are we going to hear about the International Seminar?" "Tell us how you got along with the International Seminar." "You promised us a full documentary report of your experience." So we are offering this number of ENVELOPE SERIES as the International Seminar Number. We believe that this Seminar experience is the beginning of a permanent policy and a new era in the world mission of the church. We believe that this first full session is of great significance in the postwar planning of the denomination. We believe that the values already seen by those who attended the Seminar should be available, for study at least, to others in our churches.

The material in this report number **may be used** in several different ways by our church groups.

First, it may be reviewed by the pastor, forming the basis of a discussion in some midweek meeting.

Second, the Committee on Missionary Education and Stewardship may present it at some church night dinner meeting, with opportunity for informal discussion.

Third, there is material here for a series of sermons by the pastor.

Fourth, the documents from page 48 to page 79 may make the basis for an excellent study group, preferably in the Lenten season, but in any succession of weeks throughout the year.

Fifth, each of the Calls might well be taken up as a basis of discussion by some separate committee in the church's life and later presented, with concrete recommendations, to the congregation or to an informal gathering. For example, the Social Action Committee could make good use of the Call to Specific Witness to our Time, perhaps organizing a cell group of the type described on page 56. The deacons and deaconesses, or whatever committee is charged with the task of evangelism, may well discuss the Evangelism Call. The young people's group could make good use of the Call to the Ministry. The Committee on the World Mission of the Church, or Missionary Education and Stewardship, should take Call Number

5, and the Christian Education Committee might study the Call to Faith.

We discovered, in this great experience together, that there were three distinct contributions the Seminar wanted to make to the churches in America and abroad. We wanted to offer them our fellowship experience as a pattern which might be followed by *any* church group and might in time leaven the group relationships in the whole world church. Surely the church owes the world a demonstration of this kind. We were of quite different backgrounds—national, racial, geographical, intellectual—yet in the process of living together, studying together, thinking and praying together, we became one in a most unusual way. Differences, which in the beginning made acrid discussion inevitable, became instead delightful points for exploration and, in the end, were usually resolved in understanding. Not that we came out to unanimous opinions; we came out *understanding* each other and agreeing on all the things that really mattered, while realizing that difference of opinion was advantageous in the Kingdom of God. Unity with diversity—not uniformity—became actual in our experience. *This fellowship we wish to offer to the churches that they may build similar opportunities for themselves.*

Secondly, we shared with each other *convictions about faith* and interpretations of the Christian message which eventually led to common statements of thought and purpose, which were fairly wrung from our fellowship and which we wanted to give to our churches that they might share them, too.

And third, *we came to know our need of each other,* across space and national boundaries; to feel that in the years to come the American churches must know personally some leaders from other countries in order to make their Christian experience well rounded and complete; that similarly American Christians are needed in new forms, as well as older ones, of the World Mission.

All three of these purposes are, in a measure, fulfilled in this ENVELOPE SERIES number, *provided the churches will use it, and that, dear reader, is more or less up to you.* Will you consider with your pastor and your program committee where this issue could be used to the best effect in your congregation, and will you tell us how we

could help you to use it better? The American members of the Seminar and Chaplain Laxamana of the Philippine Islands are all available and may be called upon to speak directly about this experience. We hope that some use may be made of them from time to time during this next year or so (see page 20). And as you work together in this second year of the Church's Postwar Emergency Program, you will find here inspiring material for that program.

In the Round Robin which we are exchanging with each other, two members of the Seminar recently wrote words which, taken together, I think may be the best introduction to the following pages:

"There just isn't room for starvation and the inhumanness of man to man in a *Christian* world. The latter we have not yet, nor will we until the Christian witness bears more heavily on the minds and hearts of those who profess it. The strengthening of that witness of the church to the local community is certainly needed. Until man thinks more of what's good and right for the other fellow than what's in it for himself, up to the point that the *cost of time and material wealth will be of no consequence,* we won't have traveled very far *in the job and responsibility which belongs to each of us.*" (By a layman.)

"The International Seminar was an enriching experience. I cannot help thinking that the only solution to our present world conditions is a closer personal relationship between individuals of all races and nations. The Christian Church, I think, is the only agency which has the basis for bringing about such a development. *That makes it our opportunity and our responsibility.*" (By a Pastor.)

So we hope you will like this souvenir number which comes to you with warm wishes for the Christmas Season and for a new year of Christian Fellowship.

(Signed) Ruth Isabel Seabury

Chicago, Illinois
November 1946.

REPORT OF THE INTERNATIONAL SEMINAR OF THE AMERICAN BOARD

(Made by the Director, Ruth Isabel Seabury, to the Committee on Seminar; accepted and approved by them for report to the Prudential Committee of the Board and other friends.)

I. The Problems and Difficulties of the Enterprise.

We, the Committee on International Seminar, decided in June to go ahead with our plans if by Fall we had secured eight people from overseas. On the fifteenth of September we found that we had only *four* on hand (India, Ceylon and West Africa) and one on the way (Honduras). However, we also had, we believed, fair prospects for two more—one from France for whom already priority had been secured, and one from Mexico. This would have given us our eight and we still had, we thought, additional resources possible: we still believed that a Chinese leader was shortly to be on the way and that someone would turn up from Czechoslovakia and perhaps one from Holland; we were pretty sure that Mr. Kalfayan would come from Syria. We already knew that Africa was unlikely and South America very doubtful. It was, therefore, the judgment of the Staff Committee that we should go ahead! So Frances Maeda and I with the three from India started for Chicago on schedule.

We were met there by Martin Rodriguez of Honduras representing the E & R churches and by the sad news that Mr. Renner of Africa (representing United Brethren churches) had been called home to Africa but that the United Brethren would start negotiating at once to secure a substitute since they wished very much to coöperate. But travel in the Postwar world got steadily more difficult as the U. S. Army poured home across the seas.

When the Seminary opened, we had, therefore, only four people, and that was all we had clear up until the Annual Meeting of the Board in October at LaGrange! At that time the Pruden-

tial Committee authorized us to add an unexpected member, Chaplain Captain Fernando Laxamana of the Philippines, making it possible for us financially to do so.

Every week brought fresh despair from France and Miss Perdrizet never did arrive in time for any of the preparatory study period but only for the speaking. (She adjusted remarkably well but we always felt that handicap.)

I cannot describe adequately the period of almost frantic correspondence with China, Africa, Holland, Czechoslovakia and Mexico, and even South America, in the weeks after the Seminary opened. We struggled to make our numbers complete, approaching from five to seven Chinese who were in this country for various government purposes.

The worst of it was that we were never able to go ahead with any confident field work plans until we were sure of having more than four people, *three of whom were from one country.* We did not dare announce teams to anybody or do any real advertising or any effective publicity until December. At that time the United Brethren succeeded in securing a very gifted member of the team for a short time in Solomon Caulker of Sierra Leone. With him and Chaplain Laxamana and the prospect of Miss Perdrizet and the hope of Kalfayan, we went ahead with field work plans, belated though we were!

Even then our troubles were not over, for in January Mrs. Laxamana whose husband had been away for so long a period during the war broke down, and early in February Chaplain Laxamana had to leave us hastily in order to be with her. This was a sad blow but it was followed immediately by another: Mr. Caulker of Africa received word of a possible sailing so he also left the team. With no reserves to draw upon this made it impossible to conduct our program as planned, and we were forced to do some hasty cancellation and unfortunate juggling in order to carry out our program in cities where it was already too late for cancellation.

The conclusion I would like to draw from this part of the experience is that any subsequent seminars planned by the American Board or by other organizations, if they are to do an effective work of study, variety of experience and field travel, *ought to have a minimum of twelve people available* throughout the period. And there ought to be no distinction or priority between the period of study and fellowship together and the period of speaking and education. Both are necessary parts of the picture. Belated members or those who would have to leave early ought not to be included in the plan.

We realize that *this time we had a postwar emergency* and that we had to have nothing or this hectic arrangement. My own feeling was that it was better to have gone ahead, for I think the total experience was remarkable and effective, that it was well worth the effort and pain caused. I am glad we tried. (See page 45.)

II. The Overseas Personnel.

The overseas personnel was well selected on the whole and offered a very interesting variety of abilities. There was not one whom I would have changed or dropped from the picture, though there were times when I wished that they were all equally well rounded. Nevertheless, each had a great contribution to make. I want to list them for the sake of record. (Here the list in the report is omitted because of the biographical section on page 25.)

III. The American Personnel.

I feel that we had an extremely fine American group. They offered a great variety of experience—rural work, student work, Religious Education, Woman's Work, Social Action, theology, preaching, evangelism, Laymen's Work. We are especially indebted to certain ones of them:

Charles Bellows, of Cleveland, gave tirelessly not only at our

sessions but also in energy and interest throughout the entire year. He is still following up by speaking and in study in his own area.

Mrs. Stephen Pronko, of St. Louis, of whom the same could be said, found in this experience a tremendous vision for herself and her family and has gone on profiting from it. I think we shall find her an increasingly effective leader as a result of this opportunity.

George Gibson served as co-chairman (with Samuel Devapragasam of India) and helped us in many ways in Chicago, especially giving real leadership in our discussions.

Ralph Hyslop of the Division of Christian Education was also immensely helpful and very brotherly in his relations with the team. They loved him devotedly. Oliver Black took time out to help us on the Little Seminars, as did Arthur Gray. The E & R representative, President Lehmann of Elmhurst College, was most generous of his time and effort, helped on three of the Little Seminars, and we appreciated him very much.

The entire faculty and management of Chicago Theological Seminary gave us not only warmth and welcome but all kinds of practical help as well, and we shall always be grateful for the experience of having the Seminar there.

One other person should be mentioned because that leads up to another recommendation I should like to make. Herbert Brautigam, then a pastor in St. Louis, came in in an emergency when I was practically at the end of my rope for help. In the original plan we had expected that one of the American members would take the leadership of one team for a major portion of time. This was not possible because of emergency changes in plans. This meant that we had no one to go with the Eastern Team though we had commitments for eight or ten cities. I tried four members of the American Board or Missions Council Staff without success, and when Dr. Goodsell and I could think of no other resource we asked Mr. Brautigam to make this sacrifice, to

give up his church and take over the Eastern Team for the remainder of the time. This is not an ideal way to handle such a situation.

I think in any subsequent seminars there should be two people available, at least for the field work portion of the experience and probably in some capacity throughout the whole period. Such a person might take over the business management and publicity during the study period and captain one of the teams during the field work period. One person, even with full time, cannot plan the discussion programs, worship, handle personal problems of the team and field work and at the same time these other features. In the Post-Madras team two of us were on duty for full time with a third man back in the office directing all the business arrangements, also on full time.

IV. The Period of Study.

It will be remembered that the first part of our experience was to be a period of study and fellowship together. Of this, I need say very little. It was a most successful experience in every way except for the fact that not all members of the team were in on it (see above).

The only suggestions I would have to make would be that if possible a better plan might be worked out ahead of time before the delegates left their own countries as to the kind of courses they are to take, to have the maximum of good from the study.

The living arrangements in Chicago were ideal and I should like to speak in favor of the intimacy of those arrangements which brought us all into close contact with student body, professors and with each other, with plenty of access to the community round about. A seminary is an ideal place for a Seminar! But it should be helped to do real hospitality as Chicago did.

V. The Seminar Sessions.

The second portion of our experience, according to our plan,

involved three periods of three days each for study and discussion and worship together with a group of selected American delegates. This period was momentous to many of us. It was an eye-opener to all of us. We saw possibilities for learning from each other that we had glimpsed but had never fully envisioned before. No one of us failed to make a contribution. No one failed to get some lesson from it. As Ralph Hyslop truly said, "We shall never, any of us, be the same again."

Most of the time I think I felt distinctly the leading of the Holy Spirit in that group. We were under compulsion again and again to pray and to seek. We were repeatedly drawn together when we had been widely divergent on subject after subject. We began with controversy but we ended in fellowship. Yet no one person dominated the discussion.

It was not long before we felt that we were impelled to express to our own constituency, whether that constituency was in America or Ceylon or Honduras, certain ideas which became knowledge and experience to us all. We began to appoint committees or individuals to write some of these ideas. We were not certain in the beginning what form they would take, but gradually they emerged into "calls" to our Christian people everywhere: A Call to Faith, A Call to Evangelism, A Call to the Ministry, A Call to Specific Witness to Our Times, A Call to the World Mission of the Church.

The documents grew out of our prayer, thought, discussion, experience and, of course, also out of our observations. Each American member took the documents in the raw home to his constituency for further talk and thought. Each member, both American and overseas, contributed to the writing in some way though the final form was completed by three or four.

This period of our experience, the Seminar Sessions, proved so thrilling that we could hardly separate. We asked permission of the American Board to hold a reunion in the spring when the field work was over. We pledged to each other constant thought

and prayer for the whole group and this I know we maintained, both individually and in groups, while we were apart. After our reunion, we organized a Round Robin so that we can still keep in touch with each other. It was really amazing how strong that fellowship became as each overseas member found his "opposite number" in the American group.

It is this part of the experience which makes me feel the idea of the Seminar ought to be perpetuated for the sake of the whole World Church. (See recommendations below.)

VI. General Field Work.

During the fall period we did a great deal of speaking, more probably than we should have, but it was hard to resist the eager invitations of the churches around Chicago and we did want the team to see the various types of American churches. I should like to pay tribute to the helpful efforts of the Wisconsin Conference. Dr. Faville and Mr. Wicks entered with us very fully into the experience. They set up a slendid Rural Conference for us. They gave us a large place in the State Conference Meeting and at subsequent rallies of young people. Wisconsin really became a part of our thinking.

We also had some excellent field work trips in Indiana and Illinois.

During the Christmas holidays the American members of the Seminar invited the overseas members as guests. This entailed a certain amount of friendly fellowship which will bear fruit in the future. Mr. Devapragasam, for example, was virtually adopted by two churches, one rural church near Chicago and one city church in Chicago. One was a place where he went for relaxation and made his contribution because he couldn't help it, and the other was Wellington Avenue Church where he became its overseas pastor. He also acquired a home community in Ohio!

Mr. Kulandran made his greatest contributions in the semi-

naries where he will be long remembered—Andover Newton, Eden, Union and Chicago.

One other rather strange and exciting result came from the field work. From contacts made through and with Mr. Hyslop, Chaplain Laxamana was invited to become the Congregational Chaplain at the University of Iowa, the first non-Caucasian to be appointed to such a post! He is now making a tremendous contribution to the Student Christian Movement in that state.

VII. The Little Seminars.

From January third to April seventh we carried on an intensive program of field work in nineteen centers across the country. The first of these we did together as one team, St. Louis, Grand Rapids, Detroit and Cleveland. After Cleveland we divided into two teams and the Western Team went to Pittsburgh, Dayton, Huntington (Indiana), Grinnell, Topeka, Denver and Los Angeles. The ill-fated Eastern Team did full Seminar programs in Springfield, Massachusetts; Buffalo, New York; Montpelier, Vermont; Boston; New York City; and Washington, D. C. In addition we did "partial ministrations" in Philadelphia and three other communities in Pennsylvania, in Providence, Rhode Island; Hartford area and New Jersey and northern California.

This experience was a mixed one due to some of the factors already noted:—the difficulties in the way of doing any adequate advance publicity, the strangeness of the idea, the loss of members. On the whole I felt it was a most wholesome and profitable period and brought about great results, especially in certain cities.

I learned a lot especially as to things that could be done better, but I also have quite a sheaf of enthusiastic testimonies from individuals and collective groups (see page 45). There are still study groups going on in St. Louis and Cleveland and still pastors preaching sermons on the themes in Pennsylvania and Iowa. These are ones I happen to know about.

We had some unique side experiences, especially with young people, which showed the tremendous possibilities in the plan. A number of our leaders have suggested that we ought to have a Seminar team just to work with college groups and there may be some merit in the idea.

There were certain features of that concentrated field work venture that proved to be 100% successful so far as we can observe. One, of course, was the hospitality, for we were consistently entertained in homes, not in hotels. Our foreign friends have left a trail of friends in homes in every city where they went—children writing to their children, packages exchanged, wives writing to their wives. As one little boy said to me in a strange Sunday School which I had forgotten that we had ever visited, "Namaskara! Miss Powar taught me that. I think it is a lot nicer that 'Hi,' don't you?"

Secondly, in practically every city we left some minister who was deeply moved by the experience and who saw the whole of Christianity with new eyes. They have been writing to me and speaking to me ever since. Similarly, in every city some woman was touched and in an amazing number of cases some layman. I was thrilled to see the men who gave their time to us in St. Louis. There were three laymen who came to every session, one a banker, one a Vice-President of an important business, and one a dentist. They stayed throughout.

In Pittsburgh, two or three laymen, who stayed through most of the sessions and who shared with us in a very difficult moment of Race Relations, told me they had seen Christianity for the first time in its real possibility for themselves and they were going to transform luncheon groups, civic groups and men's groups with what they had seen. These are just by way of illustration.

In general I should say, quoting the observations of one of our pastors, that in any city "any delegates who stayed through all the sessions came away deeply appreciative and moved" and they are still in touch with us.

VIII. How the Plan of the "Little Seminars" Worked

The plan called for five sessions of the same group of carefully selected people. On this I learned my greatest lesson, that you can't just *tell* committees to do that. You have to show them and show them and show them. The St. Louis Seminar Committee which conducted a very constructive follow-up discussion after we had gone has made some excellent suggestions about that for any subsequent seminar sessions which we shall, of course, turn over to committees later. They felt that advance enrollment cards, registering of names of delegates ahead of time and opportunity for reports afterwards would have enormously increased the effectiveness, and I think that is true. St. Louis was definitely our most effective city and they had the best results in the selection and staying power of the delegates. Nevertheless, they feel they could have done even better.

In general our plan in each city called for three features. *First,* the Little Seminar sessions as the core of the plan. *Second,* some coöperative effort with other denominations. This we had promised the Foreign Missions Conference we would do. This feature was handled with great success, especially in certain cities. Denver, Colorado, held the whole Seminar under the auspices of the Council of Churches very effectively, but in every city there was some coöperative feature. *Third,* we wanted contact with local Congregational churches through the pulpit and through evening dinner meetings, the plan for which was worked out most helpfully in advance by Dr. Treat, chairman of the Committee.

In addition to all these things we had excellent women's meetings in every city. In fact, some of our best features were our women's meetings. The Ministers' Meetings were helpful in most cities. I should say that another lesson I learned was that we ought always to begin with a Ministers' Meeting, for wherever we had a thorough discussion of our plans and purposes

with the ministers on the first day, we started our sessions with better delegates better prepared and with the full sympathy of the ministers' group which helped a lot.

On the whole the committees entered as fully as they could into what I call the basic plan, the "Little Seminar" itself. They tried their level best to coöperate with it. In most cases they didn't quite understand it and they had never had this kind of procedure before where nationals came to us to share with us their basic religious convictions and discuss with us our common witness. *It was a new language to our American church members* and even to the pastors for the most part. They often found it hard to receive the criticisms of our foreign friends on our American churches.

The results were, of course, varied. In some places we got off to a very bad start, thanks to tactless handling on my part and lack of insight into the stituation. In some places we got bogged down in less important matters but usually I felt that we really got somewhere, for those at least, as I said above, who stayed through. This was particularly true in Cleveland, St. Louis and Denver.

It seemed to me quite apparent that we need *to learn this new language* and that as time goes on we shall become more familiar with it. I have abundant testimony from many people to the fact that they appreciated our not telling merely the stories of our own countries though bringing those in incidentally as part of the total picture. There were other places where they did not like that. Perhaps this seminar idea is a method for the few still, though I like to feel that this kind of educational venture can be broadened more than we think it can. It may be necessary for such deliberative sessions to be handled interdenominationally where the few most interested in the idea can participate.

There are some things which the experience showed us, which we have made into resolutions or findings, personal or group.

1. That whether in the form of Seminar or not, *we must do more of this two-way exchange of Christian interpretation and personality.*

2. That many of our most able churchmen, especially laymen, respond to this deliberative process which we tried and that it would be worthwhile to conduct one just like it at least occasionally, either denominationally or interdenominationally. I call attention in that connection to the *recommendations* of the Seminar on page 18.

3. Findings on Field Work Procedure:

a. (My own) The policy of having the team live in homes proved excellent though it seemed a little more wearing.

b. (My own) The plan of staying at least five days in a place was excellent, but we also needed a day of rest and in one or two cases we did not have it. That ought always to be included, with travel planned accordingly.

c. There ought to be five delegates from overseas on each team —no more and no less. More makes the total witness confused. With less you haven't enough resources to let someone have a few hours' rest or to allow for someone's being ill.

d. There should always be one American member beside the chairman. Wonderful service was rendered in this capacity by Mrs. Pronko, Oliver Black, George Gibson, Arthur Gray, Ralph Hyslop and Dr. Lehmann. But I think every American member should have some chance to participate thus. That suggestion was also made by the American members themselves.

4. Recommendations of Seminar regarding Field Work made at Reunion Session:

a. We should like to affirm that the Little Seminar, namely the five sessions for fellowship and discussion with chosen delegates of local churches, is a good plan and ought to be continued.

b. We believe more emphasis should be put on the quality of delegates to be chosen from local churches to fit them into the whole purpose of the sessions, with staying power. Perhaps there might be a kind of dedication worked out for them which would make them feel the importance of the occasion, just as delegates chosen for Madras and Amsterdam.

c. We believe that in every city suggestions for follow-up should be worked out ahead of time and some possibility for follow-up across the country afterwards, nationally.

d. We believe there should be a Planning Committee in each city which would meet for spiritual fellowship each day with the team. (This we did in only one or two cities.)

e. We like the suggestion made in one city that out of each Little Seminar should emerge a "Call to St. Louis," that is, a call to their own community from the delegates who have had these sessions together.

5. Regarding the entire experience the Seminar at its reunion session passed the following actions (some of personal thanks we have omitted):

a. That we express to the American Board through the Seminar Committee our opinion that the International Seminar has proved to be a wonderful idea, that similar seminars should be held every three years and that the next one might well be held in 1948 in connection with or as follow up of the meeting of the International Missionary Council.

b. That it should include, as ours did, a combination of study, group discussion, worship and field work together.

An enthusiastic memorandum was passed by the Seminar, based on the wonderful coöperation we enjoyed with the Evangelical and Reformed churches in all cities and nationally:

"With regard to the merger between the Evangelical and Reformed churches and the Congregational Christian church-

es, from what we have observed on our trip across the country, at the grass roots the merger is already working!"

The report closed with certain recommendations to the American Board regarding the work abroad. These we are not including in the official report except for one important paragraph which makes a splendid closing:

"We cannot help but view with misgiving the fact that a sufficient number of candidates are not coming forward to meet the obvious needs on the field all over the world. History proves that an enterprise that demands great courage, self-sacrifice and abandon must pitch its claims on a high level. The missionary who is to go out in the present circumstances of the world should in our opinion possess the following qualifications:

(1) A mental outlook that will enable a Christian to identify himself with the legitimate hopes and aspirations of the people into whose midst he is going.
(2) An ability to command the intellectual respect of the community.
(3) Special and acknowledged skill in the branch of work undertaken.
(4) Whatever be the branch of service undertaken a certain amount of training in the presuppositions of the Christian mission.

"The person who has these qualifications must be one who to start with believes in his work as a *religious* calling. Whatever be the work he undertakes, he must be convinced that his own task as well as the whole missionary enterprise is motivated by the Divine Imperative. He must be a dedicated person in the sense of being dedicated not merely to his work, *but to a living Lord* on whose errand he is going."

THE INTERNATIONAL SEMINAR AND OUR POSTWAR PLANS

It is, to be sure, trite to say that in the last few years we have reached the end of an era and the beginning of a new one, but in missionary parlance it is a very great truth with thrilling possibilities for the future. Dr. Goodsell is fond of telling us that there are three stages in missions—there is the Pioneer stage; there is the Church Building stage; there is the Fellowship stage. In the first stage the missionary goes to a new and untried country to demonstrate the meaning of Christianity by his life and to preach its message to the people. In the second stage in any country little groups of churches begin to stand on their own feet, established and shepherded by the missionary's loving hand but ordaining their own pastors, gradually emerging to some measure of self-support and self-control. The pioneering stage in some countries is very long and the church building stage short, but in some countries even the church building stage is long and gradual. And out of its gradualness comes the third stage, that of fellowship.

It is into this stage that we are moving in many fields at the same time today. Presidents of colleges and theological seminaries, principals of schools, authors and editors and great preachers in the church overseas are all at once not the American missionaries, but Nationals, the indigenous Christian leadership suddenly risen to strength. But the thing that characterizes this new day as the "fellowship stage" is the fact that that leadership is not always nationalist and keenly self-conscious and in a mood to push "foreigners" out and to put missionaries in their place. Instead it has arrived in some cases at the stage where *we work together for the Kingdom of God,* and we work *regardless of geography and regardless of race.*

Two lovely illustrations have been given to me of that in the last ten years or so. Said a Chinese pastor to me, "How long have

you had the Jesus road in America?" "Three hundred years," said I. "We brought it with us when we came." "Ah, yes," said he, "and the oldest church in this province was organized in 1911. We have not been planting our feet in the Jesus Road so very long. We like to see your footprints ahead of us, treading the path nice and deep. But much more important than that, we like to feel you walking right along beside us, with your hands at our elbows so that when we stumble we fall not. Some day we shall be big enough and strong enough to put our hands at your elbows, so that when you stumble you also shall fall not." "And then," he added, with a radiant smile, "then walking together in the Road we may lead the world into the Kingdom of God." *Walking together in the road,* hands at each other's elbows, helping each other when we need it most but expecting great things of each other—that's the pattern of the fellowship stage!

But it goes even farther than that. Said a brilliant young Indian Christian to me, "When will you be wanting us to send you some professors for your theological seminaries? Comparative religion could take, surely soon, someone who was born in, or who inherited, another faith. But maybe even New Testament Chairs, or Preaching Courses, could be taught by Orientals! What do you say to that?" In other words, *we need each other!*

This is very true, too, in home missions in the United States. The A. M. A. looks back down the road of one hundred years in which it has built strong institutions and trained individual leaders, and now finds itself facing out into the next hundred years in a new work of relationships, community work, Fellowship Churches.

The American Board not long ago polled its constituency overseas to know whether they would like to have missionaries of more than one color. The Madras Conference talked of sending missionaries under the World Church from India to China and from China to some of the great unreached countries like Tibet. So, with barriers broken down and fences burned away,

we see the work as one work and understand the implication that *the church is only complete when it is in a truly world-wide setting,* all learning as well as teaching, all giving as well as receiving.

In the postwar planning of the American Board much of this has been taken into account. The church is to be strengthened by the producing of still more able leaders and by the training of leaders from local responsibility to district and national and world relationships. Institutions are to be subordinated, at least in some measure, to the welfare and work of the *church* and its congregation and the providing of that church with the most highly powered leadership possible everywhere in the world.

With this in mind and to strengthen the hands of our personnel abroad, the American Board put into its postwar plans the holding of an International Seminar every few years for the next fifteen years or so. The plan was carefully thought out to do three things at once: **First,** to give opportunity for foreign study and travel, acquaintance and fellowship with the whole world church, to a few leaders from all over the world, on a basis of careful selection. **Second,** to provide a consultation opportunity in which churches of East and West, North and South, might share their experiences with each other through their chosen representatives. With this of course would go an opportunity for consultation with the Board itself and the committees representing different fields of the work. **Third,** to offer to the churches in the United States an opportunity to see the thrilling possibilities in the process of receiving as well as giving, learning as well as teaching. We felt that, with time enough for real thought and discussion and conversation, with a real experience of true fellowship: of living together, praying together, talking together, the American churches might be lifted to new heights of spiritual growth and better Christian practice. This at least was in the minds of some of our people, in their eager preparation for the Seminar.

This particular Seminar, therefore, is but one in a series. It is not a finished thing, but an ongoing experience and a step in a process. Moreover, it was a step which had to be taken at a most unfortunate time, as we have seen in the foregoing pages. Its infelicities, therefore, are to be taken as steps in a learning process. We shall profit by them in the doing of a better job in the next Seminar. We shall learn lessons that will benefit the whole world perhaps.

On pages 6 to 19 we have given an account of how this plan worked out, and the recommendations and opinions of the Seminar about it. On the whole, the experience was a success from every viewpoint, and the money so carefully raised for this first experiment we feel to have been well spent (see page 45). To quote but one of the Seminar members from overseas, Martin Rodriguez of Honduras, in his letter back to America after his return to his country: "I have been using my old Spanish, telling to the churches the experiences I had with you. Our church members have been thrilled to hear how it is possible for people from different countries, races and tongues, to be a family in Christ. We have found the hymn "In Christ There Is No East or West" in Spanish, and for the first time we sang this beautiful hymn in our church. I think of each one of you always with gratitude."

It was not all smooth sailing! We learned, I think, that we still have a long way to go in preparing the American churches for this new era in missions, both on the side of interracial brotherhood and worldwide Christian fellowship. Mr. Kulandran began by saying hopefully to large groups of young people, "I come from ten thousand miles away. I am a foreigner. For sheer foreignness you could get nothing more completely foreign than I. Yet I have more in common with you than with my next-door neighbor in Ceylon. We belong to each other, you and I. We speak the same language and sing the same songs, and our point of view on life is the same. Between me and my neighbor

is a great chasm, difficult to bridge. For you and I are Christians and my neighbor is a Hindu. There is a world of meaning in that difference." But after a few months of experience in our midst he said one day sadly, "But that doesn't mean anything to most of your people, does it? With the pagan next door to themselves, they are more at home by reason of color and nationality, and they do not believe that we Christians are all of the same family."

So the task of missionary education and of Christian education in the next few years is pointed sharply by this experience, we think, and the International Seminar becomes symbolic of all that our postwar planning and thinking, building and praying, must accomplish.

This kind of "Strengthening the Churches,—the exchange of leadership, the sending out of new and much needed interpreters, the providing of better and more carefully planned literature for the whole Christian World, all these are items in our Postwar Emergency Program, and depend on an Increasing Apportionment Giving by our churches in America! Here is where all those of us who are interested in this newer Christian expression have to work hard, harder than ever before. Unless we increase all along the line the support of our regular work and cover the terribly inflated costs of living for leaders overseas, we cannot enter these new frontiers. The world and our fellow Christians in the churches abroad need our help as never before, and we need theirs. *Let us give as never before,* in full consciousness of that need.

TELL US ABOUT THESE PEOPLE

Among the great moments of the Seminar sessions were those periods when we suddenly waxed autobiographical and gave the intimate heart experiences of our lives, that we might understand each other better. Those moments welded us into a close family. We shall never be able to get quite away from each other. There will be times for each of us when a memory of one or another of our comrades will leap into our minds.

At the end of our first three days' session together, our brother from Ceylon laid his arm across the shoulders of his American brother and said, "We may not produce any great utterances, but we certainly do like each other. We *love* each other." So underneath the following simple sketches presented within the limits that time and space will allow, we hope our readers can catch something of the quality which we came to appreciate in each member of the team though we are giving *stories* of only the overseas members.

The Overseas Personnel

Miss Manorama Powar is a social worker from Western India, in what is known as the Marathi Mission of the American Board, centering around the city of Bombay. Miss Powar was born in Miraj, educated in the schools of our Marathi Mission, and is a graduate of the Woman's Christian College of Madras, affiliated with Madras University. After graduation from college she took the course at the School of Social Work in Bombay, and at a later date was given the opportunity of travel and special social service in another part of India. She is at present carrying on a highly successful piece of Christian social service in Satara, India. Here in the Friendship Center she directs a work which includes adult education classes, a library, special work with girls and women, a nursery school, a home for small boys, and many other

regular activities found in such centers around the world. She works with high and low caste, poor and rich, untouchables and illiterates, and the educated wives and daughters of leading families. She conducts also a special project in village work eleven miles away. Her title is "Director of Social Reconstruction," but whatever she may be called, her lovely personality, gracious charm, and contagious spirit make her a fine witness to the Christian message.

Mlle. Elizabeth Perdrizet was born in Bethoncourt, France. She graduated from the French Lycée in Dijon, attended the Sorbonne in Paris, and did graduate work at Teachers College, Columbia. She has been repeatedly in the United States, sometimes teaching in private schools as well as studying. In 1939, seeing war on its way, she returned to France to be identified with her people in whatever suffering seemed to be ahead. During the war she worked with refugees in a camp situated at the foot of the Pyrenees and in the underground movement with the students of France. She is now Associate Secretary of CIMADE (Comite Inter-Movement Aupres des Evacuées). She is a strong personality and a kindled, vital Christian.

Out of suffering, she brought to us in America a deeply spiritual expression of the Christian message. Through the years of hard work, malnutrition, intense hardship, and continuous sorrow, she received the tremendous spiritual lift that comes from the Christ-like work of rescuing lost children, restoring divided families, helping adults escape from the death convoys to Germany, all rooted in deep and growing faith and carried through in ceaseless prayer by the group. American audiences thrilled to her stories of the heroism and unselfishness of the students with whom she worked, but she always kept coming back to the fact that her work was essentially and always *religious,* and that all their ministry, practical and sometimes materialistic as it had to be, was done as a confident expression of the fact that "noth-

ing could separate Christians from the love of God in Christ Jesus."

Martin Rodriguez was born in the village of Dolce Nombre (which means, as he always reminded us, "Sweet Name") in Honduras, Central America. His father is a warmly devoted Christian, converted from perfunctory Catholicism to the Evangelical Church in the face of great persecution even in his own family. Martin therefore grew up in a good Christian home, with prayer and Bible reading in the home and regular attendance in Sunday School. When he was eighteen, he dedicated his life to the service of Christ and the church, but for a boy in Honduras to become a pastor meant considerable difficulty. There was no college or training school in Honduras so he had to go to Costa Rica, a neighboring land, to enter the very famous Bible Institute, established long before by an American missionary much loved in all Latin America, Dr. Strachan. He became an "Evangelist," as they call it in his country (with us it would be a kind of pioneer preacher or home missionary) under the Evangelical and Reformed Church.

He has been Assistant Pastor in the town church of San Pedro Sula, the largest city in Honduras, where he lives and where his missionary is the pastor. His real vocation, however, is out among the village and mountain people where he travels up and down constantly, by muleback, living with the villagers, telling the story afresh every day to thousands who understand nothing about the Christian message. As Martin himself often put it, "Of Jesus Christ, the Lord, they are in complete ignorance, and religion is only a matter of superstition." He is teacher, interpreter, preacher, but above all, personal counsellor and pastor. Martin is only thirty-five years of age, but he looks much younger than that, with a shy and boyish diffidence, but the Seminar realized almost at once his spiritual power, and his wonderful personal response which must have done much to bring a convincing

demonstration of Christ's love to his people. Martin came to us knowing almost no English, but he made the most valiant struggle and won the sympathy of Seminar and audience alike. Martin had done more traveling, and farther afield, than most members of the Seminar. (Honduras has leaped in just a few years from mule to airplane as a means of transportation.) He attended, in August 1942, the World Sunday School Association conference in Mexico City. After his experience in the Seminar he remained for special speaking among the Evangelical and Reformed Churches, and in August 1946 attended the all-Latin American Christian Youth Conference in Cuba before returning to his homeland. On being repeatedly asked whether he was a Protestant, Martin used to say with a twinkle, "We call it Evangelical rather than Protestant, for the Evangel is from God, and the Protest is from men."

Fernando Laxamana was born in the Philippine Islands. His family were Methodists, so that when he entered the city high school he lived in the dormitory or hostel established by the Methodist Mission, which brought him into close and intimate fellowship with the missionaries and workers of the church. From that experience in his high school days he felt deep within him a call to the ministry. The mission therefore sent him to the theological school in Manila, where he completed two years' work and then returned to his school to be dean of the dormitory boys. But the mission by this time had marked him out for distinctive leadership among his people, and in 1928 they sent him to the United States for college and theological seminary. He graduated from Ohio Wesleyan, from Garrett Theological Seminary, and then took his M.A. at the Divinity School of the University of Chicago. When his training was complete and he would normally have returned to the Islands, he was invited to become Director of the Social Center and pastor of the Congregational Church for Filipinos in Chicago. During this period he

married a lovely American girl, Ruth, as lovely in her blonde Caucasian fashion as he was distinguished in his Oriental way. Today they have a charming little girl, Vicky, five years old.

In 1943 he was appointed a chaplain in the U. S. Army, served at Guadalcanal, New Guinea, Leyte, and became Chaplain Captain Laxamana. In 1945, just seventeen years after he had left his home, he returned to it! During his term in the chaplaincy, he saw a great deal of the church life of the Philippines, and with his many American boys of all races and backgrounds he had a considerable share in raising funds and in rebuilding churches. He was released from the Army to join us in the Seminar and made a very great contribution during the first month and a half of our travel and field work program. As a result of his contact with the American churches, he was invited to become Congregational pastor of students in the University of Iowa.

Solomon Brooks Caulker is a native of Sierra Leone, West Africa, a member of the Sherbro tribe. His family is a chieftain's family, and for several generations they have been educated to the idea of responsibility and leadership in public affairs. As a little boy he went to the mission school in his native village and became a "third generation Christian." After graduation from Albert Academy in Freetown he taught school for several years, and then came to America for more complete preparation, since highly educated leaders are so much needed in his land. He entered Lebanon Valley College in Pennsylvania, and afterwards went to Bonebrake Theological Seminary in Dayton, Ohio, graduating there in 1944. For the next two years he worked for his master's degree in education at Chicago University, completing it just as he came to the Seminar.

He had been in America longer than any other overseas member of the Seminar, and was already well known as a speaker and author and very much used to American ways. He was at

home on the platform, especially with American young people whose lingo he both understood and spoke! At the same time he was getting his M.A. in education, his wife was securing hers as well. She is an American from Nashville, Tennessee, where her father is Secretary-Treasurer of the Sunday School Union of the African Methodist Church.

It was very appropriate that he should be on our Seminar, in fellowship with Congregational Christian Churches. He was a member of the very mission church which the A. M. A. established in Sierra Leone after the *Amistad* incident (which this year we are recounting in all our Sunday Schools), and after the return of the rebellious African slaves to their homeland (see *Missionary Herald,* Septemper 1946). When the United Brethren decided to establish missionary work in Sierra Leone in 1885, the American Missionary Association turned over the care of this church and the school connected with it to that mission, but we have always had a feeling of close kinship and it was wonderful to have Mr. Caulker present at the 100th anniversary dinner in Cleveland, where the plans for the A. M. A. Birthday this year were being launched.

Sabapathy Kulandran was born in Manipay, Ceylon, in 1900. His father was a Christian layman, a notary public by profession, and Sabapathy was brought up under Christian teaching in the home. He was educated in the primary and intermediate schools of the American Board mission in Ceylon, at Jaffna College, and received his Bachelor of Arts degree from the University of Ceylon in Colombo. This is what is known as a "London University degree," since the University of Ceylon is affiliated with the University of London. He won his B.D. at Serampore Theological College in Bengal, India, the highest grade of theological college in India and one completely equivalent to the best of our seminaries in America.

He has been a teacher, both on full time and part time, in

schools, and in our American Board Jaffna College. He has held half a dozen pastorates and important offices in church councils of his own and interdenominational circles. In the South India United Church he has been Secretary, Vice-President, President, and Executive Officer. In 1942 he was elected Chairman of the National Christian Council of Ceylon. He went as a delegate to the Madras Christian Conference of the churches of the world, held in Madras, India, in 1938.

His charming wife is quite a musician, and he is very proud of his three children—two sons and a daughter. In his own country he is known primarily as a theologian, but was distinguished for his fearless and prophetic vision and what would be called with us "social action."

All classes of people in his country, especially the depressed class, have come to put their faith in him for his integrity of purpose, his keen sense of justice and his unconventional approach. He is widely read, a penetrating thinker with a trained scholastic mind, and, as a speaker, powerful and arresting. As one said of him, "He never talks down to his audience." He stimulated our thinking and challenged our spirits. One of the missionaries in Ceylon, in writing about his coming, said, "We are sending you our best, a man superior in devotion to Christ and in keen qualities of mind. He will give much to America, and we know he will bring back much to us."

Reverend Samuel Devapragasam was born in July, 1904, in the city of Trichinopoly, a railway town just north of Madura, India. His father was a railway official but also a lay preacher in the church, and Devapragasam was the fifth in a family of fourteen children. His boyhood education was in the schools of the English Methodist Mission, but he graduated from the Madura Mission High School and from the American College in Madura, both under the American Board. He became an accountant in the civil service of India, and in that connection went to Burma

where he served for three years. He could never be satisfied with anything but the ministry to which he felt called, so he returned to Madura College, took his B.A. in economics and history, and was awarded a scholarship in the United Theological College of Bangalore, from which he graduated with a B.D. in 1933. On his birthday in 1934 he was ordained in the very church at Dindigul where he had received baptism, and served the Dindigul church for almost eight years.

Since that time Devapragasam has been the equivalent of a state superintendent in the United States, being in administrative charge of a group of pastorates in two different parts of our Madura Mission. In 1943 he succeeded Reverend Raymond Dudley as Chairman, or administrative head, of the South Local Council, a position always heretofore held by a missionary. In this work he had a Christian community of about 9,000, supervision of 32 elementary schools, and directed the Council boarding school of 200 pupils. Mr. Devapragasam is a vital, athletic and attractive personality, quickly recognized and given leadership all his life. He has always taken a lead in community activities and the social life of city or town. In his hobby of helping juvenile delinquents and discharged prisoners, he found employment for over forty discharged convicts, restoring them to decent life in the community. In 1941 he was awarded in the King's Birthday honor list the title of Rao Sahib, in recognition of his work for prisoners and criminals. He has been chosen a member of the Senate of Madras University and elected District Commissioner of the Boy Scouts of his part of India. Always interested in laymen's work, he has organized discussion groups of educated laymen, on social and community problems, including both Christians and non-Christians in the group.

He has always been extremely interested in music, and America's most delightful remembrance of him will be of his leading them in an Indian song, playing it with his Indian instruments, and singing it himself with great enjoyment. Coupled with that

will be the recollection of his keen, dramatic presentations, for he has a gift for impersonation that convinced the Seminar he should have been on the stage!

Devapragasam used often to say humorously that his history was a perfect illustration of the fact that in India denomination is unimportant and largely a matter of geography. He has lived and attended church within the missions of the Lutheran, English Methodist, Presbyterian, Baptist, and Congregational Churches, and he married an Episcopalian. But he himself is a pastor under the United Church of South India.

To the members of the Seminar Mrs. Devapragasam was a very vital figure, though we had never seen her. She was a graduate of Woman's Christian College of Madras and a classmate of Miss Powar. Mrs. Devapragasam and her six children—four sons and two daughters—were always with us. Whether their father was showing their pictures to always appreciative audiences or giving us the latest bits from their letters or messages, we knew our brother best as a "family man" and we did not wonder that his family could hardly bear it without him!

The American Personnel

Charles Bellows, layman of Cleveland, Ohio, is a publisher by profession, and is keenly interested in the work of the church, both local and worldwide. He is a member of the Dover Westlake Congregational Church, in which he and his wife and two daughters have been very active. He has also played a large part in the life of the Association and State Conference and in the Council of Churches. He is a corporate member of the American Board. The hospitality of his home was a real event for the overseas members of the Seminar.

Oliver Black, pastor of the First Congregational Church, Moline, Illinois, ordained in 1933, has held several Congrega-

tional pastorates, served for several years as Secretary of the Department of Evangelism with the Federal Council of Churches.

Harold Craw, of Chicago, Illinois, is Director of Christian Education of Chicago Congregational Union. Formerly, however, he was for a number of years pastor in Connecticut, where he served churches of different sizes and types. He has always been interested in young people's work and active in the direction of summer conferences.

George M. Gibson was pastor of the United Church of Hyde Park, Chicago, at the time of the Seminar, but since then has been elected General Secretary of the Pilgrim Press. He also has been associated with more than one state in experience, for he was for a long time pastor of the First Congregational Church of Webster Groves, Missouri. He has been active in community affairs of all sorts, a member of the Prudential Committee of the American Board for one term, and well known for the authorship of the recent book, *The Christian Year*. With Mr. Devapragasam he served as co-Chairman of the Seminar.

Arthur Gray, of Chicago, Illinois, is pastor of the Church of the Good Shepherd, to which he has rather recently come. For eight years he was pastor of Plymouth Congregational Church, Washington, D. C. As a graduate of Talladega College, he had had close relationship with the boards of our denomination and a great interest in social problems.

Ralph Hyslop, National Secretary for Work among College Students, lives in Boston, Massachusetts, since that city is the headquarters for the Division of Christian Education, but actually, unfortunately for his delightful family, is always on the road. He is a graduate of Chicago Theological Seminary, has had special study at Oxford University, England, and this year has been awarded his Ph.D. from Edinburgh University. He was

a delegate to the Edinburgh and Amsterdam World Conferences, and during this summer, since the Seminar closed, has been in Geneva and France for planning conferences of the World Student Christian Federation.

Timothy Lehmann, President of Elmhurst College, Illinois, was the representative in the American group of the Evangelical and Reformed Church. His wide experience as pastor, preacher, board member, and college president, coupled with his quick sense of humor and his delightful personality, made him one of the best loved members of the group. He gave most generously of his time in the field work program.

Wilhelm Pauck, Professor of Historical Theology in the Chicago Theological Seminary, was known to all of us as our theological member from America, and helped us to make our first decision of classes and our initial start in the Seminary. He was not able to attend much of the Seminar sessions because of the special work assignment in the Committee on the Control of Atomic Energy, but we were always conscious of his help in other ways, and he worked with Mr. Kulandran on the final documents. Mrs. Pauck entertained us royally in their lovely apartment, reminiscent of the finest culture of Europe as well as of modern life in the United States, for the Paucks came long ago from Germany.

Mrs. Stephen Pronko, though herself the wife of the pastor of the Brentwood Congregational Church, St. Louis, Missouri, was really the representative on our Seminar of the Congregational Women's Fellowship. She has been active in many phases of women's work, State and local, young people's work and "social action." She added to our world-wide Seminar ideas from her own life in the Philippine Islands where she lived for several years. She is one of the Congregational representatives on

the United Council of Church Women, active in community affairs in St. Louis, and this summer, since the Seminar, was the only woman student and delegate at the Sylvan Dale Congregational Pastors' School in Colorado.

Mercedes Scull, of Knox College, Galesburg, Illinois, represented the Congregational Student Fellowship. She is a Chicago girl, a member of the Pilgrim Fellowship in Illinois, and was permitted by the college to take time out of classes and activities in the college to be with us three days out of every month. She said herself that it was an experience that stretched her almost to the breaking point.

Russell Siferd, of Muncie, Indiana, is the pastor of Eden Congregational Christian Church, a genuine rural church, so that in our Seminar he represented the Department of Town and Country of the Board of Home Missions. I think he would say himself that he kept bringing us back to earth as he constantly made us speak from the point of view of the ordinary man in the pew. As a pastor who put away the formal phases of theology at the close of his seminary days he has worked all his life with what he calls "down-to-earth people." We are grateful to him for a constant reminder that we must put our message in comprehensible terms.

THIS IS WHAT THEY SAID

Quotable bits from Seminar Members

Devapragasam of India: "I have gone through the moving experience of being received into honorary membership in an American Church and being commissioned by that church as its missionary in India. This with the fellowship of many friends all over the United States who are already linked to my family, even in my absence, has been a wonderful experience. This year has been a *new life* for me, a revitalization of my faith."

Gibson of Chicago (now Boston): "Contemporary theology has no concept of redemption. We have to see the redeeming power of the grace of God when met by the faith of man."

Caulker of Africa: "We have learned in Africa that it does make a difference in the lives of men and women whether they are Christian or not."

Gray of Chicago: "We have worked the strategy for foreign missions better than the strategy for our own land. We need to find answers to such questions as these: To bring justice and cooperation between management and labor, might we not have missionaries to Labor? How might the Church witness to political life? The Church must be committed to leadership and responsibility in these fields, I think."

Mrs. Pronko of St. Louis: "Our evangelism has to begin with the members. A minister cannot go any farther than his people."

At Work

Kulandran of Ceylon: "Here in this country the Christian church is a commonplace and all about you. In Ceylon I can see eight Hindu temples in any direction. We are a small minority, —always on the verge of persecution. *Here* you are as a very 'lion in the forest.' We are as jackals with the tail between the legs! Our parents brought us up knowing only Christianity but in the midst of other faiths. We are isolated by that fact. It is good to see a people for whom there is no other God, no matter whether they have followed His will or not! The worldwide nature of the church seen thus has been for me steadying, encouraging, hopeful.

"Here you take for granted that everybody is fitted to take part in church government. The 'fitted' by your heritage is supposed to be every baptized, consecrated Christian. Not so in our country. We are in the midst of a resurgent, non-Christian religion. *Hinduism is a total force.* Yet, sadly enough, the intellectual, spiritual, moral forces of the Christian churches are not really pooled. It is not fair that we should not be able to bring to bear the *total resources of Christianity* to meet the total resources of the non-Christian world.

"Missions is to us life and death. We have an old saying, 'It is easy to kill a dead serpent.'

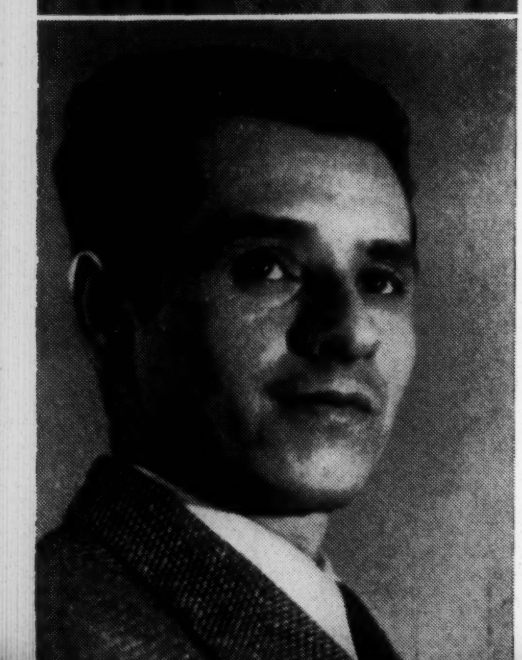
"A man who can understand the complexities of atomic energy and the complications of electrical theory simply gives up when you speak about sin!"

Bellows of Cleveland: "Just now we are sensing our responsibility for others in a new way. We have *given* only from *abundance*. We are now on the *receiving* end and we do well to be, for we need to learn through adventure a new form of religious education; through faith, the political impact of Christianity; through experience, a new sacrifice and devotion.

"Here (in the Little Seminars) I have sensed the hunger of lay people, perhaps because I have been getting a little of my own hunger satisfied and I *seem* to have discovered the *timorousness* of ministers!"

Black of Moline: "I have a new recognition of the amazing lag in thought between a group such as this and the rank and file of people, even in the church."

Miss Powar of India: "India, my country, is like the sick man in the Bible, whose friends persistently let him down through the roof to the feet of Jesus. She needs friends to help her, just as the sick man's friends helped him. Some of her friends think that if once India could be given political freedom and help she would get well. But we who are Christians in India believe that political freedom alone will not be enough; India will need a change of heart to use her freedom. Some of her friends believe that if they could once give her education enough to free her from ignorance and illiteracy she could get well. India does need education. But we Christians believe that not even education is enough without the will to use it unselfishly.



"Some of India's friends believe that if they co
well. And certainly she needs food for her famin
not even food nor a new agriculture to produce
lieve that if once she could be given sanitation an
needs sanitation and medicine. But we Christian
It is a wholly different point of view that India n
of Christ will ultimately give her what she needs
things will be added unto her."

"India has needs many and problems many. W
know that under all of that is the need for maki
must practice our faith every day. One of our s
lives. I have seen him. He lives in Wai Hospital."

Craw of Chicago: "I've always *believed* there
have a live conviction from now on that basicall

Laxamana of the Philippines: "In the army I
will call them to the feet of God *if we have led*
come."

Perdrizet of Paris: "What was the compulsion
comes back to my mind again and again. I often
point. We have come to confuse Mission with M
the vitality of their Christian Faith which made

"We have worked in foreign fields and we sh
the church is not primarily 'foreign' or 'home.'
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anywhere among the people, all people, it must
side it must express its conviction and make cl
express God's Will. It must be in the world an
destiny is in God's hands.

ney could once feed her hungry stomach she could get famine-stricken people. But we Christians believe that oduce more food is enough. Many of India's friends be- on and medicine she could get well. And certainly India istians believe that in themselves these are not enough. ndia needs and only friends who can take her to the feet needs to become a new nation. Then all these other

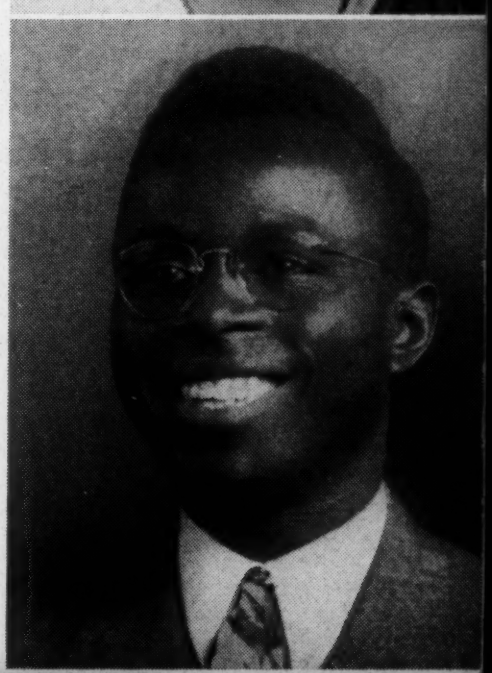
ny. We have been ministering to those needs. But we making Life for people, a New Life. For them we our simple people said once: 'I know where that Jesus pital.'

there was no east or west in Christ, now I *know* it. I asically *there is no division in the human family.*"

rmy I learned what happens in worship. Men's needs *e led them to expect something to happen when they*

ulsion upon the missionaries? That is a question that often think that in this modern life we have missed the th Missions,—the purpose with the institution. It was made the missions!"

we should, but war has taught us that the mission of me.' The church is under compulsion to fulfill its ex- ng in this world everywhere that message. At home must give a reminder of its dedication. To those out- ke clear the issues. To the state and the nations it must l and yet not of the world. That is its Mission. The



"Our problem in France, in spite of the awakening brought on by the war, is to make our faith more real to our people, to give it an always increasing place in their lives. It will help them to hear that there are still deeply faithful Christian people here in America! And I will bring my countrymen to a more accurate and fairer understanding of Americans. They are eager for it. Here are some of the valuable things I will take back:

"The discovery of a suffering very real in some people coming out of the inability to share in what the war has done for us abroad.

"The many problems faced by the American church in breaking down the wall of indifference and apathy brought by an easy material life. In Europe the soil is ready for this message.

"A clearer and better picture of the efforts made by the American Church toward its unity, its responsibility toward the state and nations as the instrument of God.

"A view of the problems of your nation and the place of the Church within the nation."

Rodriguez of Honduras: "One reason for preaching Christ is that God made man in his image but man is not where God put him."

"We see the result of our work in the daily living of individuals. We teach that salvation is not only for *souls in eternity* but for *life here, now and in the body*. The Christian Church is only the Church of Christ when it goes with its message to others for their daily living."

In answer to a question from the floor: "How do you change people in Latin America?" "I do not change them, I only express in my poor way the love of God in Christ. He changes them."

At Play

"This Seminar, being international, interdenominational and interracial, gave to the churches a little window through which we can all see the great possibilities of Christianity for one world where mankind united in Christ can live in real fellowship. It has been a wonderful opportunity for the churches to remember the spiritual realities which are the cause, strength and life of the church."

"We have learned in my country that it is possible both for Protestants and for Catholics to have a Crucifix without Christ, saints with no holiness, candles and no Light."

A Pastor from Michigan in the Little Seminar: "The man on the street doesn't know what he needs. How do you get people to *know* they are sick if they feel they are perfectly well?"

Professor Wehrli in the Little Seminar: "God loves people like Nehemiah but he never endorses them fully."

"The Scripture is full of colorful spots *about* 'revelation' but the danger comes in *having* a 'revelation.'

"Man has to learn that he simply hasn't got the stuff. That's *why* Revelation."

Siferd of Muncie, Indiana: "Men are looking for God in the atomic age. They must see that the ultimate is not the atom, but the power behind the atom."

Lehmann of Elmhurst College: "Personal fellowship has been for me the bridge over differences. Luther and Calvin can live together in Christ. Labels have no consequence in Christian fellowship. *That's* when we would be showing our faith, I think, *when it is over differences.*"

Pauck of Chicago: "If the assertion that God has revealed himself in Jesus is correct, then not even an atomic bomb could shake our confidence."

A Pastor: "My people might say, 'We have a nice church and a wonderful musical program and I think you would like our minister. He isn't too bad.' But that is about as far as they could get on evangelism."

A Pastor: "We are called to the Ministry, and men ask us how we know that we are called. We *know*, I think, only in proportion as we obey. We *realize* our calling in our response to it."

A Young Pastor in St. Louis: "We need a faith in Faith."

WAS IT WORTH WHILE?

In addition to the dozens of appreciative letters that came pouring in after the Little Seminars, we sent to the chairman of every local committee a questionnaire, asking him to evaluate the experience.

The returns were most interesting. In an overwhelming number of cases they were appreciative. Of course not *all* were satisfied entirely. Neither were we! Naturally, too, we had some very effective and helpful suggestions for changes in plan and handling. These we have recommended for the use of future committees preparing for seminars. But some of the warm letters of appreciation, showing how wonderfully the Seminar helped in ways we had not known ahead of time, however effective the planning, we are giving here in part for the inspiration of others!

A Pastor: "The thing which you had hoped to do was done very effectively: that is, to give us a picture of the thinking of representative people from the younger churches. Your choice of talent was exceedingly good for there seemed to be no 'dud' among them."

A Business Man: "As a layman, it was the richest Christian experience I have ever had. Those two days were filled with inspiration and stimulation. My only regret is that it was not possible for more laymen from each church to participate."

A Committee Chairman: "I want you to know that I am sure the visit was more than worthwhile, especially to those who stayed through all sessions. I can see why you insisted on this for it is a cumulative experience, and to miss any session is to lose the full impact of it. I can see how a person may be critical of any one session, but if the full schedule is taken it is positive and constructive and helpful. It was a rich experience."

A Youth Leader: "It was the first time that our young people realized that Christians face the same basic problems, whether they are in St. Louis or Ceylon. It was the first time they have

experienced the mission field as something other than a travelogue."

A Young Laywoman: "I want to thank you personally for this opportunity to hear leaders from other corners in the world testify as to our Christian faith. It gave me a personal lift to have people who are convinced Christians say so so vigorously. We *are* content to be nominal Christians in this country."

An "Official": "It was a great spiritual experience. It represented the strongest apolegetic for missions that has been witnessed in our city for years. Comments from laymen and ministers (including the most critical) were favorable without exception. The personnel of the Seminar was far more important than the technique employed, although without the latter it would have been impossible to achieve such satisfactory results.

A Young Pastor to Mr. Kulandran: "It was a great pleasure to have you speak to our young people when you were here and to have you join us in the worship service in the Sanctuary. It is one of the greatest things that can ever happen to our youth to have them see and know people like yourself from India. As for myself, I shall be eternally grateful to you for the simple manner in which you explained your understanding of the Christ and his place in Christian living, also for the clear distinction you made between Christianity and Ethics but at the same time maintaining that the two cannot be separate."

A Pastor: "It seemed to me that we came in contact with life where it had been lived shorn of sham and unreality; in fact, if I may use that forbidding word 'existentially'. The depth and warmth of their religious spirit is what impressed me most; it is something to which I wish all our people could be exposed."

A City Pastor: "This is the first opportunity that I have had since my seminary days of twelve years ago to think through, in many hours of continuous discussion, the basic philosophy underlying our Christian religion. These discussions led by you and the outstanding Christian leaders of the various nations gave

to us an opportunity to widen our horizons, to sharpen our methods of procedure and to deepen our sense of commitment and devotion to the Christian way of thinking, living and acting."

A Pastor: "It is not only that we ought to see ourselves as others see us, but we need to train our people in terms of the Christian Church as a world movement and the Christian Religion as a world religion, outside and beyond provincial nationalism. I can see so many ways in which the whole effect could be increased by repetition. So thanks to you for this treat, and best wishes for future plans along this line. We are having a continuation meeting on it Monday night."

A Pastor: "The emphasis developed a corrective for practical American Christian living and theology. The diversity of point of view backed by sincerity and experience was as a control group in a scientific experiment. This contribution can be made in no other way than by this sharing together of thought and experience."

A Pastor: "The stimulation from the meeting of minds on the great issues of Christian faith, and especially the inestimable value of searching self-examination on the problems of faith and action—these aspects, to me, were the most important. For us in Congregational America to attempt in this manner honestly to see ourselves and our efforts toward Christianity in the light of the thinking of fellow-Christians from throughout the world, is vitally important.

"I had one newly promising layman at all the sessions save one. In my own pastoral contact with him previously, I had known that he was searching hard for a religious certainty which could bring him out of a rather long period of skepticism regarding the Church. I had recommended the seminar as the kind of spiritual tonic he needed. That layman's increased attention to and participation in our own Church's life has been significantly strengthened by that experience. He said to me, 'You were right, Parson. That's the kind of stuff I've been needing.' "

"THE CALLS"

Out of our experience, fellowship and discussion, we were impelled to speak to the churches around the world. We had that upon our souls which we wanted to say to them. These are not findings but expressions of the heart of the group. When we had taken our documents with us on the road to the Little Seminars and made them the basis of discussion there, the experience in most cases proved most fruitful. We secured additions and helpful corrections and changes. We came back together in May for a final session in which we faced the combined suggestions and criticisms of the Little Seminars and embodied most of them into our documents. We know now that there have been many groups studying those documents, groups eager to see what became of them in the final analysis. For those groups and others that may be interested to study the material, we are giving on the following pages the documents in full.

A Call to Faith
A Call to Evangelism
A Call to the Ministry
A Call to Specific Christian Witness to Our Time
A Call to the World Mission of the Church

I. A CALL TO FAITH

The World Situation

The world in all its aspects is faced with a variety and multitude of problems, as perhaps never before in its history. The end of the war instead of solving problems, as was expected, has in fact raised further problems. The life of nations and peoples today, not merely of the victors and vanquished, but even of those not directly engaged in the conflict, is torn with cleavages and agitated with questions that defy any easy solution. Questions of international understanding and good will, of the right

use of power, of race and group adjustments, of the distribution of wealth, of the recognition of rights as well as the responsibilities of privilege in all fields, these and others cry out for settlement.

God and Society

There are many true and sincere efforts being made to solve these questions and we are grateful for every sign of improvement. Yet we note with great regret that the wide diversity of ends sought in these attempts at curing the imperfections of society, and the widely different interpretations offered for an ideal world order present a tragic obstacle in the way of achieving success on any considerable scale. This very fact brings us to recognize that not all the present social and political aims may be deserving of success.

This is God's world. We must, therefore, be willing to let all the values of the present order, political, social or economic, stand under God's judgment and must be willing to face their entire reassessment in the light of the purposes of God. While man belongs in his social or economic environment, that very environment itself is part of an order that is under the sovereignty of God. In fact, that environment must help man to realize his relationship to God.

It is the *urgent duty of the Church to bring the world to a realization that it belongs to God*. There has been a tendency to conceive of Society as having a purely human dimension. We are grieved to note that in some cases even churches have been influenced by this outlook and been interested only in the furtherance of values that pertain purely to the human dimension. This kind of religion easily accommodates itself to the culture in the midst of which it exists and to its political or economic values. It seems to us that a religion that banishes all transcendental reference has scarcely any right to the term Christian.

Beyond Society—Christ the Savior

Like society man must put himself into the right relation to God. While all human relations and responsibilities help in developing man's capacity as a creature of God, yet they should never be allowed to overshadow the fact that man's basic need is for God. *Man is not himself until he is brought into right relation to God.* Terms like virtue and goodness, when applied outside of this relation, are purely human appraisals. They have no ultimate weight. In the light of God's goodness and God's love, our virtue shrinks into nothingness. If we are to be rightly related to God, it would mean that on His part God must pardon all our unworthiness.

This is the pardon which is given us in Jesus Christ. The affirmation at the heart of the Christian gospel is that God is in Jesus Christ reconciling the world unto Himself. It is this fact that gives meaning for us to all values in the world. The Church must ever point to this great act of God which alone makes not merely the moral struggle but all human existence worthwhile. Man's effort at an autonomously virtuous existence, without a continuously humble attitude towards the Grace of Jesus Christ is not in our opinion the expression of a Christian point of view.

The Mission of the Church

"He has committed unto us the word of reconciliation," says Scripture. *The purpose of the Church is to be calling men and women to Jesus Christ.* It should ever be impressing on us our need for God's redeeming grace and of its availability in Jesus Christ. The Church lives on the faith that Jesus Christ is not a mere teacher who lived and died and has left behind certain instructions for us to follow, but that He is an "eternal contemporary," who inspires, renews, gives the power of the Holy Spirit and saves.

This Christ is no mystic creation of our imagination, independent of the historic Jesus. Though invisible He is a Reality.

Any reconstruction for speculative or devotional purposes, independent of the historic Jesus, we believe to be disloyal to the Christian Faith and dangerous. The facts of His earthly life, therefore, have a necessary bearing on our knowledge of Him.

God Speaks to Us in the Bible

The Christian Faith is based upon certain acts of God culminating in Jesus Christ as recorded in a book. God speaks to us through these events and their interpretation in this book. This book is therefore in that sense the word of God. It must be clearly recognized, however, that the book does not endow the events with their sanctity. On the other hand, the events endow the book with its importance. A religion divorced from the Bible will soon cease to be Christian. Churches must immediately set about the task of making the Bible *crucial* in their work and teaching. God does certainly speak outside the Bible. *God is ever speaking to His people*. We go to the Bible precisely because it is the voice of the Living God *who has never stopped speaking*.

The Church

We believe it is absolutely urgent that there should be a reinterpretation and fresh understanding of the significance and function of the Church. The Church in its human aspect is a *community of people holding the same faith, professing the same ideals and committed to the same kind of life*. The Church, however, is far more than its human aspect. It came into being on God's initiative. It continues as the organ of His Holy Spirit, by the promise of His Son. This divine basis of the Church often has a tendency to go out of sight in modern life and must be urgently recaptured. The Church is a spiritual organ though functioning in the world. A community of local believers has not become the permanent guardians of God's task. The Church is always under the judgment of Christ. *Any church that ceases to be faithful to Him ceases to be part of His body*.

New Reality for Old Words

The Christian Faith is not tied to a particular set of words. In every new language and cultural area it is always seeking for fresh words to express the realities of its message. It has created new words or transformed the meaning of old words, so as to be able to express its new and distinctive realities. We are aware, however, that in recent times there has been a severe retreat from a number of these words. In part it is due to the mechanical or unspiritual content put into them by certain types of religious propaganda. On the other hand we are aware that the retreat to a large extent is caused by the fact that the whole set of realities for which the words stood have lost their meaning and importance because of an often cheap and shallow interpretation of religion and of all human existence generally. In the strongest possible terms we would call our leaders to this necessary ministry of rehabilitating the spiritual realities for which these words have stood.

The Christian Ethic

The Christian ethic rests on a responsibility not to the dead letter of a law or creed or code but to a living Christ. We must, therefore, so interpret His will in each situation of life, as in His righteousness and Love He will demand of us. We must always be ready to revise our customary ethical standards and judgments in the light of a Will that is both Sovereign and Loving.

Our Faith

The faith of the Church is in Jesus Christ, Lord and Saviour,—the Jesus to whom we are responsible and who is our Judge for all aspects of our life; the Jesus who renews, recreates and redeems. He is our Faith and He is our Message to a troubled world. To Him we call men and women the world over in the sure belief that He alone can fill human need, both in the life of this work-a-day world and the life transcending it.

In the unshakable conviction that there is never any alternative to Jesus Christ, the expression and declaration of God's redeeming love for all men, we Christians gathered together from different parts of the world would earnestly declare that the primary duty of the Church is to call or recall men and women to Him. In this world of dissolving values, we believe there is hope only in Him.

II. A CALL TO EVANGELISM

The Christian Faith is the religion of good news. It is the good news that there is salvation for man and for his society. This salvation is from God. It is found in Jesus Christ, His teaching, His life, His cross. In Jesus Christ God Himself is acting to give to man His salvation. In this act of God is the dynamic power to transform human personality,—to give a basis for hope that human life in all the relationships of society—personal, social, political, economic—can be brought more completely under God's rule and that in its spiritual aspects it can "put on life eternal." *Evangelism*, we believe, consists in *securing the complete commitment* of the individual *to Jesus Christ* so that every part of the life is offered to Him to be transformed by this power.

The Need

We feel that the need is urgent for Evangelism throughout the world, even in countries which have been called Christian. Possession of a Christian tradition does not in itself exempt man from the need to be reconciled to God. Our American members recognize with sorrow that America is only nominally Christian. There are huge masses in this country who admit no loyalty to Jesus Christ while many others are only slightly committed to Him, not realizing that the essence of the Christian faith is the experience of pardon and grace. They must be reached by the Church.

On the other hand we see the desperate need for reaching the

non-Christian world. Though great and good men have risen in non-Christian atmosphere, we affirm that the acknowledgment of Jesus Christ as Lord and Saviour is the prime requisite of salvation. The declaring of that fact is the basis of our evangelism.

The Call

We, therefore, call our ministers and church leaders to the task of awakening our fellow Christians everywhere to the immediate urgency of evangelism as a *primary task of the whole Church* in all lands. We see it to be a two-fold work. On one hand it expresses our concern that nominal Christians may be confronted by Jesus Christ, the Lord, and may offer their whole selves to be transformed by Him. On the other hand, it confronts us all with "other sheep" (in every land, including the United States) to whom the good news belongs as much as to us and for whom we have a clear responsibility that they may be brought to commitment in Christ's name. We can do no other in a world so bewildered, so full of confusion and hopelessness, than to declare our news convincingly by word and life and as very matter of life and death to bring men and women and young people to Christ, the Saviour.

The Task

We are firmly of the opinion that the task of Evangelism belongs not to the few but the many. It is not the work of ministers only but laymen also. It is the duty of every Christian to "evangelize." We regret that the word, often the idea of evangelism, should have fallen into disrepute because of too close an identification with definite methods, chiefly of the past, some of which have been too professional and some of which are too naive. *We affirm that evangelism is not a method* primarily *but a spirit,* a concern in the name of Christ for the transformation of individuals and of society through Jesus Christ. This spirit should

characterize the life of every Christian and permeate every part of the organized life of the Church. It should also be climactic and decisive, even while grounded in the whole church life and work.

The World Mission

We would urge our ministers with all the earnestness in our power to stimulate their members to an interest in the World Mission of the Christian Church. We believe it is of the very essence of Christianity and that without a sense of mission a Church will die. We recognize on the basis of past experience that our concept of missions has passed through various changes in the last few years, but that the primary and ultimate purpose never changes. Jesus Christ is the *Saviour of all mankind.* He belongs to no one group, Protestant or Roman Catholic, East or West. All who are now non-Christian, whether within nominally Christian lands or in non-Christian backgrounds, should be called to the Christian faith, because in Him is the Way, the Truth and the Life. The missionary task itself will *always* include ministering *to the whole man and to his environment.*

Methods

Atomic energy we see now as the ultimate in physical power. The sudden realization of this apparently unlimited power released in our world has raised new questions in the minds of men. Is this the strongest power in the universe? We affirm that it is not. The strongest power is always Spiritual. This great fact people have often not realized nor lived by. The immediate problem of evangelism in our world is the transformation of individuals and the creation of a worldwide Christian fellowship which brings all human life under the sovereignty of Jesus Christ as Lord and Saviour. Therefore, we make three types of recommendation.

A. Group Opportunities.

We recommend, in addition to worship and other accepted departments of church life, the following suggestions:

1. That opportunities should be created to make Christian loyalties more decisive and clear-cut and effective through *real-life experiences* of Christian fellowship *in areas of tension*. (Race, Labor, Political clearage.)
2. That living Cells for Prayer and Action, or for intensive study of the Bible and of the Christian faith, should be formed.
3. That *church families* should be helped to become *Christian life centers,* each member participating in a planned and guided experience of mutually shared Christian expression, reaching out to the neighborhood.
4. That *for adults* in the church some similar program or opportunity should be planned which would provide the kind of vivid climactic experience offered to young people by the Summer Conference at its best. There might be *family camps* or *vacation centers* for adults for special study and inspiration, or *training groups* held throughout the year. Such an experience should offer the thrill of Christian decision, the joy of definite commitment and, as far as possible, knowledge, training and techniques in personal evangelism for sharing the message with others.

B. Special Plans in the Church Life and Curriculum.

1. That sermons should contain a more vital theology and be preached so vividly as to call for definite decision.
2. That Church Schools should aim definitely at securing Christian decision on the part of youth, following, of course, more thorough Christian instruction and that the religious education curriculum be changed to accomplish this end.

3. That confirmation classes, classes in preparation for admission to church membership, or their equivalent should be conducted for all who indicate an intention to commit themselves to live as Christians. We deplore the practice of receiving new members into our churches without a satisfactory knowledge of our Christian heritage, faith and purpose.
4. That laymen should be trained in valid techniques of personal witness and expression and given opportunities to share the good news with others through an organized church program of evangelism, which will aim to confront men with Jesus Christ, the Lord.

C. The Implement.

To develop in the local church an evangelism which will integrate these purposes into one unified and adequate program, we recommend the creation of a *Standing Committee on Evangelism in every local church* with power to study these and other valid proposals and to initiate and guide the plans which are created.

III. A CALL TO THE MINISTRY

The Task

The task of the Christian Minister is *to preach the Gospel* as one who knows that it *is Good News;* to speak of Christ as one who knows that Christ is alive in the world today; to strengthen the Christian fellowship as one who knows that God has a redemptive purpose to be fulfilled by this fellowship. The minister must be a man who lives by faith in God and not merely by dependence upon his own or other's intellectual or moral power. He must be a channel through which may flow the love and righteousness of God.

The task of the Christian Minister is *to know and love his people*. He speaks to their needs because he knows their needs.

He ministers to their deepest need because he knows Christ Who is its answer. He loves them not only because they are his people but because he and they alike are Christ's people and loved by Him. He stands with his people in sorrow and in joy and is drawn with them to God Who judges and redeems. There may be times when he seems to stand alone and over against his people, but never in hostility—only in prophetic guidance as their pastor.

The task of the Christian Minister is *to interpret God's will for this hour*. There are many pressures which make themselves felt in the lives of the people and the minister. There are conflicting loyalties and competing interests. Men and women need and should have from their ministers courageous interpretation of the issues concerning which decisions must be reached. The minister speaks as one who knows that God has a will for each man and a plan for human society. And he guides his people in their work for the Kingdom of God on earth. He lives as one who knows that the Will of God can be served only by those who place loyalty to Him above all other loyalties. He prays as one who knows that it is not human wisdom alone but wisdom informed by faith which can demonstrate the power and the righteousness needed for these times.

The task of the Christian Minister is to be instrumental in *building up the Christian church* in his community. By the power of God Who revealed Himself in the flesh in Jesus Christ, the Church exists in the world as a witness to its Lord. By the power of the congregation, filled with the spirit of Christ, the Church moves to the accomplishment of its mission: to bring all men and nations to Christ. Dedicated to the will of God and bound by all human ties to his fellowmen, the minister will so live and teach and love that the power of God in Christ may become the power of the congregation in the world, that the world may believe.

The task of the Christian Minister is *to lead his people in wor-*

ship. He will help them to understand that the Christian faith is expressed most naturally in gratitude to the Father for His many gifts to His children. His own life will be deepened by his conversation with God, his anxiety and tension eased by his constant sense of the near presence of the creator and sustainer of all life. To all who are sorrowful and burdened by care, to all who have lost for a time their hold upon life—giving realities he will minister not by exhortation but in the fellowship of prayer. As a leader in public worship, he will unite his people in solemn acts of praise and supplication, drawing upon all the great words and experiences of the past and expressing his faith in the communion of saints. He will seek, in prayer, the will of God for his life and will turn all to whom he ministers to the great source of light and truth, knowledge and power.

The Call

The Christian Ministry, in the words of Henry Sloane Coffin, is "the attempt to impart the life of God to men." The call to the ministry is, therefore, *a call from God*. It is God Who is ever seeking those who will admit more of His power and truth and Grace into their lives that by them men may know Him. The call to the ministry is also *a call from men*. It is all humanity that cries for the fullness of life that can come only as God's life enters our human life. To be called to the Christian ministry is to be filled with the knowledge of the power of God and impelled by this power to serve the needs of men. Those who are thus called must first know that God is, that He speaks to us and commands our loyalty. It is therefore *the task of the Christian congregations* and their present ministers so to embody the living Christ that young people in their midst will encounter Him face to face. It is the responsibility of every minister, every congregation and every Association of churches, to seek in love those in its midst who have thus been challenged by Christ and guide them as they face the meaning of the call that has come.

The Preparation

Those who have been called to the Christian Ministry must receive the support and guidance of the entire fellowship of Christians. The influence of the Christian home should be and often is a vital factor in this preparation. Continuing experiences of worship, fellowship, and Christian action with a deepening understanding of the Bible should provide natural opportunities for re-examination of the initial commitment and for renewed dedication to the task. *A strong youth and student fellowship in our churches and colleges must become the seed-bed of Christian discipleship.*

It is the task of the Theological Seminaries to prepare men for the leadership of our churches. The academic and spiritual life of the Seminary should be informed and empowered by the great affirmations of our faith, its historic expressions and the present need of the world for Christianity. The Seminary must be a dedicated Christian community. In this community, the ministry of the Faculty and the President is of crucial importance. Men of learning who are also men of faith and power will lead students in a quest for that truth and power which will enable them to preach and teach and live Christ. The Seminary will never forget that it is the custodian not only of great Christian truth but of that conception of *discipleship which demands that "he who would be first shall be Servant of all."*

Many Ministries

There are *many types of ministry* and the Churches, youth and student fellowships, and Seminaries must help men and women to discover their distinctive gifts in relation to distinctive types of ministry. It is most important that we know and demonstrate our knowledge that *each ministry is of abiding significance* and that no particular form of ministry—be it City Church or China Mission—is more honorable than any other. We must help men and women prepare to serve their fellows in the

knowledge that God's love is revealed in every place and circumstance, and that nothing can ever separate us from it.

The Minister and the Fellowship

As our ministry is called *from* the fellowship, so also are all ministers called *into* the fellowship—not only of other ministers but of *all* Christian people. Not that some among us should be priests but that *all should minister;* this is our faith and hope. For only as each man brings Christ to his brother by his love and understanding, by his faith and his forbearance—only then can the Church know that it is in truth the Body of Christ. We would call all our people into this fellowship of those who minister.

Our Call Today

Out of this fellowship of those who minister we would call some men and women, and especially our very best and most able young people, to the full time ministry of the Church, speaking to them of the Church's need for them. *A Ministry of Faith,* for we are called first of all to believe the Gospel. *A Ministry of the Word,* for we must proclaim the Good News to all men everywhere. *A Ministry of Dedicated Living,* for by our own lives will men judge Him Whom we serve. *A Ministry of Reconciliation,* for God was in Christ reconciling the world unto Himself, and hath committed unto us the work of reconciliation. *A Ministry of Fellowship,* for it is in the love of one for another that the love of God for all is revealed. *A World Ministry,* for the love and power of God in Christ alone is sufficient to bind us as brothers together who are yet His children though in rebellion against His law and love. *A Saving Ministry,* for in Him is salvation and there is no other by whom we *can* be saved.

IV. A CALL TO SPECIFIC CHRISTIAN WITNESS TO OUR TIME

The Christian witness is eternal and universal. It is also contemporary and specific.

As eternal and universal, that witness proclaims the grace of God through Christ, to man in sin. It is on this fact that man lays hold by Faith. When Faith answers Grace, the miracle of redemption follows, and the sinner becomes a new creature in Christ. This, we understand as the Gospel.

But beyond the initial response of Faith to Grace, the new creature experiences growth in grace and produces fruits of the spirit. His guide in this continuing quest is found in the example and teachings of His Lord, and by the Holy Spirit.

Prophetic and apostolic Christianity neglects neither the Gospel nor the Teachings; nor minimizes Christ either as Savior or Exemplar. He does for us what we cannot do for ourselves; but He also requires that we do what He cannot do for us. "He became like us that we might become like Him," not by our own wisdom or strength, but by the indwelling of the divine spirit.

Prophetic and apostolic Christianity, or its ethical side, has always brought clear answers to specific questions, and demanded clear decisions on particular problems.

The Christian Community Has Always Called for Current Action.

These specifics vary from time to time, and from place to place, depending somewhat on the accidents of history. We recognize the ever-present hazard of confusing our relative judgments with the absolute will of God, and of offering *a code in the Gospel's stead.*

Yet, lest we fall into the *opposite error of moral failure,* and present a divided witness, or a Gospel irrelevant to man's present needs, we must recall that individual Christians, and often the

Christian Community, have historically interpreted the will of God in terms of current action.

Indeed, the vital Christian community has never been without a body of concrete guidance to its converts, and of specific as well as general witness to the world. This body of guidance and content of witness has been offered with varying views as to its authority, but it has always been present. It has frequently been a field of controversy among Christians and schools of Christian thought,—but the controversies themselves demonstrated the concern of Christianity with current issues, and the issues were usually resolved in favor of an accepted "Christian" position.

Our present concern is in the question: *Can Christianity today offer any distinctive guidance on the central issues of living culture?* May we expect no more than that each Christian form and offer his own opinion to the general confusion of minds, and that the Christian community shall merely reflect the divisions within the secular public mind? Can it be said of any position: This is the Christian position.

We recall the differences of the Old Testament prophets and of the New Testament apostles. But we see now in retrospect that the very differences proved the concern to find specifics; and that the end-product of each controversy was usually a position that found general acceptance among men of faith.

An imposing list of issues in history could be drawn, showing as clearly as needful for ordinary men, what the Christian position was. Few Christians now doubt that Christianity is opposed to slavery, duelling and gladiatorial combats. In these and similar issues the whole Gospel and the full Teachings of Christ came to a clear focus. And these collective sins are now universally regarded as intolerable to a Christian community, though in their day they were practiced by a majority of the prevailing culture, with the moral sanctions of philosophers and the ingenious justifications of theologians.

So today the moral confusions within present-day Christianity

must be brought to clear focus under the mind of Christ before the Church can offer the unqualified witness it is called to give, and before it can minister effectively to the profound confusions of the world.

The Church of Christ Must Speak To Our Time

Accepting every hazard that lies in this direction (and there are many), the Church of Christ must speak specifically to the condition of its day. We cannot accept as the final witness of living Christianity such dual statements of diverse views as have frequently been issued from our assemblies.

Yet the matter cannot be forced with parliamentary methods or polemic artistry. Unity of witness presupposes a true unity of mind; and the true Christian unity of mind is in a common understanding of the mind of Christ. Our divided pronouncements have been a mark of our honesty; but they are honest confessions of failure thus far in achieving full discovery and acceptance of the will of God for our time. It is neither satisfactory nor Christian, if the body of Christ is divided on many current questions almost exactly as the secular society is divided.

Therefore, seeking to avoid on the one hand the error of identifying our precepts and programs with the absolute will of God, and on the other, the error of failing to bear clear witness to the needs of our time, this much at least we can and must accept: that the search for a consensus of the total Christian community must go on. Honest controversy must continue within an unbroken fellowship until a word rings clear, and the organic witness of the Church universal confronts the world squarely with its issues.

The Process

We assume that there is a discoverable process by which the Christian community, or any Christian group, may receive light on particular matters, and approximate a consensus of understanding and will. Just as there is a "scientific method" which

yields results in a knowledge of nature, there is a "Christian method" which produces valid insights into moral and spiritual truth. We here emphasize some of the obviously essential steps of that process, while we await the further refinement required for clarification of our specific witness today.

Enough is already known of Christian disciplines for a sound beginning. Indeed, we do not begin our moral search as though the centuries of Christian development were nothing. Perhaps we already have more knowledge of moral meanings than we have courage to act upon. Any Christian or any Christian group may begin with issues at hand, while waiting for more insight. Yet the more patient process seems essential lest, in enthusiasm for reform, we take short-cuts which, in failing to consider the full Christian implications, *produce* more confusion than they *correct*.

1. *Individual commitment.* We begin with the importance of full commitment of each individual Christian to know and to do the will of God. He is converted to this full intention upon whatever level of understanding, or in whatever condition of imperfection. He avoids "perfectionism," if we mean by that any claim of merit for himself; yet he exercises all spiritual devotion, first, in intention to know and to do the will, and, second, intention to grow, both in knowledge and in power.

This purity of intention and its growth in the individual are his contributions to the insight of the whole Christian Fellowship. In turn, the individual is aided by the fellowship in the discipline of purity and devotion.

2. *The Faith of The Christian Group.* Any fellowship, large or small, composed of committed persons, begins in faith, (1) that there is a will of God for our times, (2) that it is a part of God's will that His will be known and done by men, (3) that God has in many ways, but supremely in the Bible and in Christ, revealed His will to men in proportion to their faith to receive it, (4) that

He continually strives to make His will plain to the situations of man in history, and (5) all our failures in knowing and in doing are failures of our faith rather than of divine grace.

3. *The Authority of Historic Judgment.* In such a faith the *group begins by keeping before it those moral judgments already held in common by the significant Christian community.* This real consensus is not to be mistaken as the absolute will of God. It is rather the resultant of that will working upon a collective mind committed to receive it. It is humanly and historically relative, and subject to prophetic criticism in the light of new needs and new revelations of truth. But it has an authority of its own, not final, but strongly directive. The convert should be confronted with this consensus as a major means for his spiritual discipline and growth.

4. *The Contemporary Insights.* For new insights on new occasions the Christian group will remain *spiritually alert to its contemporary situation,* sensitive to its demands in the light of the divine will, and expectant for more light. It will be receptive to the claims and concerns of each individual member and of every minority. In turn, such individuals and minorities who find their own convictions of God's will at variance with the conviction of the group, should present their concerns with humility and love, seeking to test themselves by the history and unity of the fellowship while yet maintaining fullest personal integrity. They should "speak the *truth* in *love*" with an accent on both terms of that divine command. The group should allow them the full right of persuasion, or, more precisely, the right of the Holy Spirit to use them as instruments of divine persuasion.

5. *Christian Methods.* Any group seeking Christian insight into specific matters has several methods at its disposal. There is no single and exclusive "Christian" method. Such a group will be *a worshipping group, an educational group and a discussion group.* In seeking for a definitely Christian method of discus-

sion, for instance, it is seen that the spirit of worship permeates it. The difference between this and the methods of ordinary group thinking on merely democratic and intellectual levels is apparent in the light of the presuppositions noted above. The Christian group discusses all matters as in the presence of God, and refers all things, not only to the minds of one another, but to the mind of Christ Jesus and its manifestations in the historic fellowship.

Such discussion is *democratic,* so far as the relationship of the members to each other is concerned. None is an authority among them, though leadership and qualifications of special knowledge are fully recognized. But the truth is not considered as emerging *from* the group, but rather revealing itself *to* the group from the divine source.

And such discussion is *intellectual,* the minds and reasons of the members being activated by the sense of commitment. Thus, *the intellect* is not an end but rather *instrumental to God's truth.* Pride of mind is absent from such counselling together, since the mind, as well as the soul and heart, is dedicated to the love of God and His purposes.

Expediencies, compromises and gradualisms are not of the spirit and purpose of the Christian group, though practical tentative decisions may be expected and may be proper if they are not permitted to claim for themselves more than they are. A tentative *modus operandi* is not to be taken as a substitute for an answer to this question. To rest on the relative is as enervating to moral advance, as that total unconcern with the relative which sometimes accompanies preoccupation with the absolute. *The question above all questions is: What is God's will for this situation?*

6. *Controversy as Merely Process.* While *discussion* and even *controversy* are necessary, they should always be taken as an indication that the will of God on the particular issue is not yet known or fully acceptable to the group. And the use of con-

troversy should always be recognized as a means for clarifying the will and stimulating the group to acceptance.

Unresolved opposite views as to what is the will of God must be taken as the sign of need for further search and fuller discussion, and never as the final revelation. God is one. He cannot in His nature have two opposed wills for any situation, but only one. This fact does not contradict the variety of gifts bestowed, or the many separate vocations in the labor of the Kingdom. But it does mean that *God does not will opposites for different Christians* any more than he wills conflict within the separate person. He is one. His will is one. *He wills unity for his whole company of believers, and indeed for all mankind.*

While the Christian community will fall short of that unity of consensus, especially on new issues on which their revelation is incomplete, and while it is the course of honesty to recognize existing differences of interpretation, fully to state variant positions, and to adopt tentative *modus operandi,*—such differences should never come to rest unresolved. The search must continue till the will of God be made plain, either by final arrival at consensus, or by a schism which separates Christian from non-Christian.

7. *The Need of Separation.* Schism is occasionally a necessary means of receiving the will of God. The unity of the Church is not a unity that maintains itself at the cost of truth and of the advancement of righteousness.

If God's will is on the side of the main consensus, the stubbornness of the schismatics, their self-righteousness and their refusal to be brought to understanding will separate them from fellowship. This may be done by their own desertion of a cause in which they no longer have an interest, or by a necessary discipline exercised in love and in hope of restoration.

If God's will be on the side of a minority or an individual prophet, the break will occur when a corrupt majority refuses to be instructed with new insight. The main body, then, having

ceased to be Christian in the sense of being rigorously committed to the will of God, will expel and persecute the remnant. Through that remnant then, the witness goes forward, always in hope of re-converting the larger group.

8. *Our Need of Each Other. The history* of the *whole Church* illustrates all phases of this process of discovering the will of God for particular issues, and accepting its demand.

Because so much of the fellowship has congealed on half-measure approaches to the divine Will, each thoroughly committed Christian, and all groups who have special insights and concerns, owe their fullest and most courageous witness to the whole Church.

And because so much of God's will has been revealed in the Church's history, each person should humbly receive it as guidance and as an earnest that more light will break through,—to the specific issues of *our* day.

Specifics of One Christian Group

Our method in the International Seminar was to discover, through shared testimony the actual specific content of Christian experience in our own personal lives. This group was small, but widely representative, including geographical areas as wide apart as India, Ceylon, Africa, the Philippines, Honduras, and the United States of America, and fields of work as diverse as city-Church, small Church, rural, student, student leadership, Women's work, evangelism, the pulpit ministry, the laity, missions, education.

We discovered a *common content* of meaning which may be assumed to have universal validity for Christians, together with a *variety* of methods and vocations which may not presume to claim universality for themselves. There were also matters of difference of view. The chief point of difference was on the prior question as to how specific and concrete Christians could be

without confusing their relative conduct with the will of God. It was recognized, however, that this hazard must be risked, and not accepted as a block against the effort to know and do the will of God in terms of present life.

The following list of specifics which emerged from this one group is not given as authoritative, but as a guide to the convert or the uncertain Christian, and subject to continued re-examination. And we felt that though the specific form of action and the sense of urgency might be different for each Christian, nevertheless those actions fell under certain types or categories which might of themselves be almost universal. In other words, *no two Christians might follow the same devotional practice or* be under compulsion from *the same ethical experience,* but all Christians will find common categories of action: personal commitment, some devotional discipline and quickened relationship in human affairs, ministry to the wider community, loyalty to the church and a sense of mission to the world as very part and parcel, and essential outcomes of his faith.

Personal Commitment: The Christian, in acknowledgment of his debt to Christ, is committed to know and to do the will of God as revealed in Christ. His actions are based on that Act of Commitment.

Devotional Disciplines: The Christian engages in *regular devotional discipline* to keep his commitment bright, and to seek new knowledge of God's will and strength to perform its demands.

He will use the classic disciplines that belong to the whole Christian community of all time, and, with freedom of the spirit, will also use such personal methods as seem suited to his special spiritual needs.

The "Means of grace" that came from our group included: "Regular prayer life" with both prescript and spontaneous prayers and with the exercise of silence. Our disciplines in-

cluded such aims as: "Practicing the presence of God," "Close Communion with God"; Maintaining a "sense of dependence on God"; "Frank facing the prayer difficulties"; Rigorous concentration on the virtues of "honesty," "love," "freedom," "truth," "Justice," as exemplified in Christ; "Striving for the standards of Jesus"; Cultivation of hatred of "Sham," and of other things contrary to the spirit of Christ; Concentration on special Scripture passages, such as "Rejoice always," "Not I, but Christ," "I can do all things through Christ"; Self-examination in the light of Christian teachings, leading to frank knowledge of one's own special spiritual dangers, and "rough spots in the self," such as "dogmatism"; Maintaining freedom from "love of things," exercising a disciplined economic life, abstaining from "alcohol" or other things which may be hurtful to the individual or destructive of true Christian fellowship.

Personal and Group Relationships: The Christian, as a recipient of the love of God through Christ, seeks always to be an instrument of that love in all his daily contacts and group relationships.

He "witnesses" to his faith in the whole impact of his life on others, "in his own family circle," "in the neighborhood community," and in all casual personal contacts. He "refrains from gossip and from listening to gossip"; the casual contacts of the street, store and public vehicle are his opportunities for "Courageous but unobtrusive witness." In these relationships he avoids self-righteousness while yet trying to be a means of the righteousness of Christ.

In the Wider Community: The Christian, as a servant of the Father God of the whole human family, cultivates brotherly relationships with all manner of people, and seeks always to interpret the true universality of humanity in all larger social problems.

He "guards against pre-judgments of race groups"; avoids the sin of mere "tolerance," while cultivating "active understanding and acceptance"; he will entertain no attitude nor take any course of action upon a basis of discrimination against others on the basis of race, economic class, sex, or any other.

In service to the wider community, special vocations were revealed as, "ministry to the poor," "to labor," "to rural people"; "reclamation of convicts," "interracial brotherhood," "international fellowship."

In the Church: The Christian is a faithful member of the church, not only of the invisible "Body of Christ," but of the actual visible fellowship of believers. He actively participates in the worship, fellowship and activities of his local congregation, and of the universal Church.

He cultivates "loyalty to the whole Christian fellowship"; Shares in it to the point of identification of self with the total company of believers. He avoids "cliques" whether of a narrow social nature in the local Church, or ideological cliques in the world-wide Church. He engages in "regular public worship" in his local congregation, or wherever he may be. He "evangelizes" at all times to win the allegiance of others to the Church; He seeks at the same time to purify the Church in the light of its Christian mission in the world. He may see his service to the Church in terms of a special vocation, for instance, "to keep the Church lay-centered," or some other special emphasis. He works for the "strength of his own denomination without sectarian exclusiveness," and "cultivates interfaith relationships (even beyond Christian circles) for the ecumenical fellowship."

A Sense of Mission to the World: The Christian in relation to the world is an emissary of the Kingdom of God, and seeks to know and to do the will of God in all matters pertaining to the larger world-life.

In his attitudes and actions he expresses an *equal regard for people of all races,* and exerts his influence toward *eliminating tensions and discriminations*. He strives for the realization in social life of the truth that "He hath made of one blood all nations."

He seeks *constructive,* rather than competitive relationships with members of the *non-Christian religious faiths,* recognizing in them partial revelations of the God whose supreme revelation he finds in Christ. Thus, he maintains the uniqueness of Christian faith while appreciating the values in other religions. He labors against all inter-faith conflicts in the spirit of Jesus who reminded his disciples, "other sheep have I, who are not of this fold."

The Christian is *a conscious member of the world community* sharing in its political responsibilities in a manner to make his highest contribution to the peace of the nations. Recognizing *war as the epitome of sin and of evil,* he seeks its elimination together with its causes both spiritual and social. There is, as yet, no general consensus among Christians as to the "Christian" method of meeting this problem. The individual Christian must find his own vocation in relation to war and peace, meantime participating in the counsels of the fellowship in the confidence that more light will come, and finding agreement transcending the differences of method. It may be clearly said that all Christians recognize war as the antithesis of the will of God as revealed in Christ, and are agreed that *the aim of the Kingdom is "Peace on earth and goodwill to men."*

In the same spirit, the Christian strives for *justice in the economic relations of life*. While not identifying the Kingdom purposes with any definite visible program, he stands for the common dignity of man, and the basic rights of all people to economic opportunity.

Our Purpose

This Call lays no claim to saying the last word on "Specific Christian Witness," nor the first word. It is not unmindful of the wide and growing literature in the field, nor of the deepening concern throughout the churches for the contemporary moral confusion. *Our purpose is to share our own concern and to offer the results of our thinking.*

Through the discussions of our fellowship over several months, these three things emerged and asserted themselves with insistence:

1. The world-life today cries out to the Christian community everywhere for its "one clear, winning word." Christians may not escape their responsibility to witness, under a plea of ignorance of ultimate truth. We must proclaim our truth, however partial and immature, and prayerfully search for more.

2. There is a process which, used faithfully by committed Christians, will yield definite insights into moral duties toward specific issues. We may see this process at work through Christian history and in the lives of the saints. We may come to understand it better in our own time, and we have every reason to believe that God will continue to make His will known to those who ask, and seek and knock.

3. For all the contemporary confusion in which the Christian community shares, there are now definite things that may be said and done. Exchange of experience among those in widely separate fields of labor indicates that even now the total Christian community has a fairly clear and definite consensus of mind upon most present-day issues. *We are called upon to act up to our present light, and to let the light grow.* To that promise of Action and Growth and Search we would call our Churches, as we ourselves feel called.

A CALL TO THE WORLD MISSION OF THE CHURCH

NOTE: We felt, all of us, under the necessity of calling the churches to the World Mission. Yet for us all it was so much a part of our very lives that in our meetings with the churches in various cities we presented our Call to the Little Seminars by the personal word and life experience. We found them responding with question and discussion and often astonishment. So for the more permanent record we have written down, following our Spring Reunion, the general approach of all of us, and the conclusions and sense of urgency that came from our connections with the churches.

What Christianity Means by the Mission of the Church

The Church which came into being by an act of God has a definite and very special place within the World. As the expression of the presence of Christ among His people it is a living body, used by God as an instrument through which His word is lived and spoken. It has therefore both a life and a function. The life is the growing and deepening relation of members of the Church to their Lord. The function is the mission the Church has received to speak and spread the word of God. Because the *Church has to address itself to the individual man and to the society in which he lives,* this mission takes on different aspects.

A. Mission to Men

To men in constant rebellion against their Creator, yet ever yearning for a fullness of life which they do not possess, the Church proclaims the message of the love of God for all His creatures through His son, Jesus Christ. This message goes to all men in and outside the body of the Church wherever they may be: in lands with a prevailing Christian culture or in other parts of the world.

B. The Church's Mission to the State

To society subject to an order established by God and often

thrown into chaos by the perversion of man, the Church has to be a reminder and a guide. As a reminder it tells those who hold in their power the destinies of men that their function comes under a higher judgment than that of man because the World is not man-made. As a guide the Church, when a state breaks away from any part of this law, should feel it a duty to point out the error or the danger of treading such a road. It can never stand as a partisan. The Church's mission is not to try to sponsor a specific form of government, nor to establish a new social order, nor act as if it had to install a Christian state. Above all else, in any given state, it should uphold that which is right according to the word of God and, by the same criterion, oppose that which is wrong.

C. Mission to Nations

When addressing itself to the nations of the world, the Church holds the same position. It has to consider every nation, whether its own or others, in the light of this principle of order, justice, and freedom without which no peace can prevail. If any nation threatens to break that order, the Church should speak the prophetic word it holds from God. Any failure to do this may be a menace to the very life of the Church. It was so in Germany during the Nazi oppression. It may be so in any country where the Church is not faithful to its mission. The Church can and will encourage any efforts of the nations toward a better mutual understanding. It will bring support to any ways sought for the maintenance of peace. But it will also always remind itself as well as others that all human undertakings are doomed to failure if not grounded in that same law which governs both the true state and the true nation.

Thus the Church will be fulfilling its mission every time it proclaims to State or Nation that beyond the mind of man is the greater mind of God, that over and above human plans remains the ultimate purpose of God for His world.

D. The Mission to the non-Christian World

Christianity is not something that can be kept to oneself. There are various ways in which men can help one another. Many causes have combined to impress on us both the necessity of rendering such help, and the areas over which help should be rendered. The teaching of scripture upon both these aspects is explicit. Particularly is there an obligation upon churches situated in lands with more developed economic resources, greater technological advance, higher living standards, to go to the rescue of those who do not have these advantages. *The Church,* however, *has always gone out into the world not merely to do what man can do for man, but because of what God alone can do for man.*

Christianity's Distinctive Faith—Love for One's Neighbor

It is the discovery that God had done this in Jesus Christ which created the church and molded Christianity into a distinctive religious faith. It is this fact which makes all efforts in the way of social, economic, educational and medical uplift worthwhile and makes them incumbent upon us as Christians. The Church has always believed that no part of the human race, individual or group, can afford to live indifferent to what God is doing, the gift that God is offering, through Jesus Christ. God working in the mission has often lifted men from fear, from want, from hate, from selfishness, from idolatry, from materialism. He offers His Grace to men, whatever the nature of their sinfulness, be it primitive or pagan, sophisticated or self-confident, of pride or prejudice. It is this belief that constitutes the *raison d'etre* of the missionary enterprise. While there are many things commonly done by any philanthropic society which will always be the province of the missionary enterprise, to equate the missionary enterprise with ordinary philanthropy is to desecrate it.

Merely Ethical Intentions Examined

Nor can it be maintained in the face of the high ethical codes

of many non-Christian faiths, that the purpose of the missionary enterprise is to produce better men and women. It is very insidious for any set of persons to set themselves up as better than their fellowmen. Men have differing scales of value and a claim of ethical superiority is not always easy to make nor one for which it is always easy to get acceptance. Such a claim, therefore, cannot be made the basis of the world mission of the Church.

Purpose of Missionary Enterprise

The purpose of the missionary enterprise of the Church is to build a community of men and women made new in Jesus Christ, with his concept of God, of life and of man. This involves our bringing them to something which God does and which He alone can do with them. But it also involves an inescapable obligation on our part to help build up *an environment in which a full Christian* life can be lived. We rejoice that the missionary enterprise has never lacked appreciation of the need for a proper environment for development of the full Christian life. Economic opportunity, brotherhood between groups, the chance for food, freedom, literacy, health, work and happiness, all these are matters of missionary concern for the Church's life.

The Missionary Always Needed

If the task of a missionary springs naturally out of our conception of the Church as mediating God's grace in Jesus Christ and its implications, then, it seems to us, that it is never eliminated by changing human factors. Whether the missionary is carrying out his calling through medical, educational, industrial, agricultural, evangelistic or whatever form, if he conceives of it as *the expression of a divine-human transaction of which the Church is the instrument,* and not as a representative of the Haves dispensing gifts to the Have-nots, then missionaries will be needed always and everywhere. When schools are closed or education directed by the state, or hospitals no longer needed, the missionary will still be called for and the church will have

a mission to men. A missionary who goes out as an ambassador of Christ and not as representative of an economic agency will go willing to serve in any capacity to which the Love and Light of the Church is led in its Mission to all men, everywhere, in *our* day.

The Two Way Process

On the other hand we believe that representatives of the older churches should not be the only representatives who should be ambassadors. Every branch of the whole church of Christ, world-wide, must have its share in the mission. *We need each other.* India will have its contribution for America, Japan for Europe, China for Africa, Central America for North America, all for all. Our Mission is rooted in Faith and so not subject to our Fears.

Our Appeal

We are children of a God whose sovereignty does not stop at racial or geographical barriers. We are disciples of a Lord whose redeeming grace no man may do without. We must therefore always keep the world mission of the Church before the minds of our churches, and see to it not merely that its needs in money, personnel and spiritual support are met, but that its possibilities are constantly widened. Our mission is one. There is no home, nor foreign in it. We confess that we have often confused Mission with Missions and clung to special forms and institutions and old-fashioned notions of our tasks. We believe that we are being called today anew by God's Spirit to give fresh evidence to a broken, frightened world of men and nations, of a God whose caring, redeeming love can transform and re-create and empower, whose Spirit can show us new opportunities and techniques, and whose concern and purpose may become real in a caring Church. To this mission, intensely concerned and intensely practical but above all intensely Christian, we would call the churches in our lands and in all lands.